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THE JEWS

OF THE

NINETEENTH CENTURY.

A COLLECTION

OF

Essays, Reviews, and Historical Notices,

ORIGINALLY

PUBLISHED IN THE "JEWISH INTELLIGENCE."

BY THE REV. W. AYERST, A.M.,

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TO THE
REVEREND ALEXANDER M^cCAUL, D.D.,
OF TRINITY COLLEGE, DUBLIN,
ETC., ETC., ETC.,

This Work

IS AFFECTIONATELY INSCRIBED,

IN REMEMBRANCE OF THE VERY NUMEROUS INSTANCES

IN WHICH

HIS ADVICE HAS ASSISTED,

AND

HIS EXAMPLE HAS ENCOURAGED,

HIS FRIEND AND BROTHER IN CHRIST,

THE AUTHOR.

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PREFACE.

THE publication of the following pages has been undertaken in the hope of giving greater publicity to the information they afford, respecting the present state and condition of the dispersed of the house of Israel. They contain the substance of observations founded on experience gained in more than twenty years spent in humble, but earnest endeavours to promote the spread of Christianity among the Jews.

The Author regrets that the publication of the volume, of which by far the greater part had left the press in March last, has been deferred through various unforeseen and unavoidable causes of delay.

He is much indebted to his friend, Mr. J. C. Holm, for his assistance in preparing the Survey of the Foreign Missionary Stations, and for his aid in arranging the materials of which the volume consists.

LONDON, *Dec.* 30, 1847.

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I.—ESSAYS AND ORIGINAL PAPERS.

Jewish Translations of the Holy Scriptures.

ONE of the most important and encouraging signs of the times, as it regards the welfare of the people of Israel, is the desire which they manifest to procure copies of the sacred volume. As many of them cannot read the original Hebrew, so as to understand it without help, Mendelsohn, the celebrated Jewish philosopher who flourished toward the close of the last century, introduced the custom of printing a correct German translation parallel with the original text. This was a very great step. Before his time very few of the Jewish nation were accustomed to read or understand good and classical German. Among themselves, and in their intercourse with other nations, they generally made use of an imperfect and very irregular dialect, which, although it contained most of the German words necessary for the common purposes of life, was mainly indebted to the Hebrew for all the terms employed in theological works and religious discourses. Of course, the use of such a mixture or jargon of two languages, often employed in a very indiscriminate and sometimes in a very ungrammatical and incorrect manner, was not likely to be favourable to regular and sound habits of thinking.

It is much to be deplored that the great Mendelsohn,

at the time that he taught his nation to write and speak German, and showed them that the language of modern Europe may be properly used in discoursing on the most sacred subjects, did not at the same time endeavour to establish the *authority* of the sacred volume as distinguished from all Rabbinical traditions. While, however, we most sincerely regret the unsoundness which prevailed among the Jews of Mendelsohn's school on the most vital points of religion, it is quite evident that the Bible has made its way among the bulk of the nation, since the time that they were thus led to read it in a tongue which is familiar to them.

As a proof of this, we now propose giving a short account of *eight different translations* of the Word of God, published by the Jews during the last fifteen years,* which have fallen into our hands ; saying nothing of some others which have been published at Vienna and other places, as these are, for the most part, merely reprints of older editions, or only take in part of the Bible.

The very existence of such books is a very important thing. It shows that the Jews have not lost that attachment to the sacred volume which marks the national character of that people. Amidst their widest wanderings and their saddest falls, "they are those to whom were committed the oracles of God ;" and we heartily rejoice that their attention is still turned towards the holy page their fathers have guarded so carefully and studied so diligently. It is, indeed, very remarkable that during the thick night of the dark ages of the Christian Church, biblical learning was so diligently cultivated as we find it to have been, judging from those stupendous monuments of Hebrew learning which we possess in the writings of the rabbies of the twelfth century, as Abenezrá, Kimchi, Rashi, and others, who, with all their faults, deserve our warmest admiration for their unwearied diligence and patient research.

* This was written towards the close of the year 1839.

I. *Mr. S. J. Cohen* published a Bible at *Hamburg*, in five volumes octavo. This edition has the Hebrew text and the German translation on opposite pages. We believe this to have been the first complete copy of the Old Testament published by a Jew for the use of his countrymen in common German. Before this, only parts of the Old Testament had been printed in common German, or they had used the Hebrew character in printing, which makes the work inaccessible to a great portion of the modern Jews. The work bears date 1824. In the Pentateuch Mendelsohn is followed with but slight variations, although the translator does not acknowledge it. This translation has never been very extensively used, so that it is not often met with. Perhaps the expensive form in which it was printed might prevent its more general use.

II. *Dr. Heinemann* published a Pentateuch at *Berlin*, in 1831, in five volumes octavo, containing the Hebrew text with Mendelsohn's German translation in Hebrew letters in parallel columns, accompanied by the Targum of Onkelos, the Commentaries of Rashi and Mendelsohn, as also one of his own, entitled באור לתלמוד. The synagogue prayers for the Sabbath are added at the end of each volume, as also the הפטרות, or lessons from the prophets. I have noticed this edition here, as it would be wrong to omit all those which have the Rabbinical commentaries; and although I have not yet seen anything more than the Pentateuch, I find that *Dr. H.* has pledged himself to complete the whole Bible; he commenced printing the remaining books a long time ago, but I do not know how far he has as yet gone.

III. *Dr. Johlson*, of *Frankfort-on-the-Maine*, began to publish his translation of the Bible in 1831. He published a second part in 1836. This edition, which has not yet extended to the poetical books, is greatly extolled as being a work of great labour and diligence. The high price at which it is published is probably an obstacle to its use in

many cases. Although it only contains the German text with occasionally a short remark on the different senses of the original words, the price is 4s. 6d. for the five books of Moses, and as much for the next part, which would make at least three times as much as the editions by Salomon and Zunz.

IV. *Dr. G. Salomon* published at *Altona* a complete German "Bible for Israelites." This Bible has neither note nor comment. The name of each book is printed both in Hebrew and in German at the top of each page; and in the Pentateuch the contents of each section are given at the beginning of the same, in the same way as at the beginning of the chapters in our common Bibles. This edition is stereotyped, and was first printed in 1837; it has been extensively circulated. It has, however, been complained of as incorrect and loose in many passages. Dr. S. boasts, in some "Introductory Remarks" to this Bible, that he is the "first who has published a complete German Bible for the children of his people." This is not true, except indeed it be taken merely in the sense that Cohen, who published thirteen years before him, added the Hebrew text on the opposite page, and that in the edition with Commentaries the German translation has been printed in Hebrew letters. Cohen borrowed, indeed, without acknowledging it; but Dr. S. has not translated the whole himself, so that in this sense he is not the first.

V. *Dr. Zunz* edited a Bible, printed at *Berlin* in 1838. This is also completed and is stereotyped; and must certainly be considered as the best translation that has yet appeared in this way. A chronological table is added at the end of the work, in which Dr. Zunz fixes the date of events much nearer that given in the margin of our English Bible, than the common Jewish account does.

VI. *Dr. Philippon* has commenced publishing in *Leipzig* an "Israelite Bible," containing the original text, a German translation, and extensive notes, with woodcuts. This, like

the works of Zunz, Salomon, and Heinemann, is well printed, forming in this respect a great contrast to many of the common editions of Bibles and Prayer-books published among the Jews. Many pages in Cohen's work are scarcely legible. Dr. P. seems, however, inclined to outdo all the rest in point of paper and printing. His Commentary contains a great deal that is derogatory to the Holy Scriptures. It will be a voluminous work if completed in the same way in which it is begun. Three parts have already appeared, containing 120 large octavo pages closely printed, and the twenty-fifth chapter of Genesis is not yet finished.

VII. *Dr. S. Herxheimer*, rabbi at Anhalt Bernburg, has also commenced a work of the same kind, containing the Hebrew text, a literal German translation, and notes. It is published on a smaller scale than the preceding, and the notes are much shorter.

When these works are further advanced it may be desirable to give a fuller account of them than can now be done; at present it may suffice to observe, that both these commentators belong to the Rationalist school. Dr. H. is well spoken of as to his learning in the "Annals of Israel" edited by Dr. Jost; the text in this edition is said to be "correct," and the translation to be a "good literal" one. This work is published at *Berlin*.

Our Jewish brethren in Germany have a peculiar difficulty to contend with, in their laudable endeavours to procure a literal and faithful version of the Old Testament. It is impossible to read a page of any one of their translations without feeling how *incomparably they fall short of Luther*, in point, *force, vigour*, and I may add, notwithstanding a few antiquated phrases, of *purity*, as it regards the German language. They may know the Hebrew grammar better than he did, but I think any one who can judge impartially, must admit at once that all that has hitherto appeared will not bear any comparison with Luther's *manly, scriptural* style. Luther was not so exact in a variety of passages as

may be required, and the Jews do well to attempt for themselves to translate anew ; but there is something stiff, forced, unnatural, in almost every chapter, especially in Zunz's Bible, which is the best on the whole ; and this must be felt by a great many, especially of the less educated of their nation, who must find the forced imitation of the original which has thus been attempted, to be rugged and uncouth. As, however, this is a point which it would not be easy to set in a clear light by any imitation of these translations in the English language, and as it is of far less importance than the great question, as to the *fidelity of the versions*, it is not worth while to dwell longer on it, although it could not be entirely passed over. It is rather a difficult undertaking to represent the different versions satisfactorily to an English reader : but as every one who cares for Israel must feel interested to know how far they really give the sense of the original, we will endeavour, as literally and faithfully as may be, to give a specimen of the different renderings as we find them in the copies before us :—

I. and II. Cohen and Heinemann, who both follow Mendelsohn, translate Gen. i. 1, 2—

In the beginning God created the heavens and the earth. But the earth was unshaped and mixed, darkness upon the surface of the abyss, and the Divine Spirit moving upon the waters.

III. Johlson translates the same passage—

In the beginning God created the heaven and the earth. But the earth was confused and waste, and it was dark upon the floodings : a breath of God moved upon the waters.

IV. Salomon—

In the beginning God created the heaven and the earth. Nevertheless the earth was waste and desert, and it was dark upon the surface of the abyss ; but the Spirit of God hovered over the water.

V. Zunz—

In the beginning, God created the heaven and the earth. And the earth was desert and waste, and darkness upon the surface of the abyss, and the Spirit of God hovering upon the surface of the waters.

VI. Philippson—

In the beginning God created the heaven and the earth, But the earth was waste and confused, and darkness upon the flood, and the Spirit of God moving upon the waters.

VII. Herxheimer—

In the beginning God created the heaven and the earth. And the earth was a desert and emptiness, and darkness upon the surface of the mass of water, and the breath of God hovering upon the surface of the water.

Gen. xv. 6, is translated thus by the different authors above-mentioned :—

Cohen and Heinemann—

Abraham believed the Eternal, and he reckoned this to him for virtue.

Johlson—

And he believed the Eternal. This he reckoned to him for virtue.

Salomon—

And he trusted God. And he reckoned it to him for righteousness.

Zunz—

And he trusted in the Eternal, and he reckoned it to him as piety.

Philippson—

And he believed the Eternal. And he reckoned it to him as righteousness.

Herxheimer—

And he trusted in the Eternal. And he reckoned it to him for uprightness.

As the Bibles of Zunz and Salomon have been stereotyped and very extensively circulated, it may be well to add a few more passages from them.

Zunz translates Psalm ii. 12—

Do homage to the Son, that he be not angry, and ye go astray on the way; for his wrath is soon kindled. Blessed are all that hide themselves in him.

Salomon—

Do homage to the Son, that he be not angry, and ye perish (the German is literally, *go to ground*) on the way, for his wrath is easily kindled—

Blessed are all they who seek defence in him.

The last part of the verse is made by Salomon to begin a new line, and has also the mark—to divide it from the first part, which we have copied. This seems to be intended to lead the common reader to refer the word “*him*” not to the Son but to God, as mentioned in verse 11 ; as this is the usual way of attempting to get rid of the argument for the divinity of the Son, as implied when read in the natural way. Zunz only puts a common full stop before the word “*Blessed,*” and does not begin a fresh line with the last clause. We need hardly add, that in the Hebrew there is not the least intimation of any division or separation of the words, more than in the middle of the other verses of this or any other Psalm. We cannot imagine any motive for thus separating the clauses here, unless it be that which we have mentioned. But although this is a liberty which ought not to be taken in translating the sacred text, it must not be forgotten that the translation of the first part of the verse is worthy of particular notice. Most Jews, in argument, when pressed with this text, maintain that the word בר, here translated *son*, means *purity*. This is the explanation given by Rashi, and although both Abenezra and Kimchi say that בר means *son*, to say nothing of a host of others, still we have often had to encounter no small degree of contempt among the Jews for translating the passage as it is rendered in the English authorized version. It is therefore satisfactory to see that in these two Bibles the point is conceded in our favour ; as the passage is a very striking and important one.

Zunz translates Isa. ix. 5, 6, (or according to the English Bible, Isa. ix. 6, 7,)—

For a child is born to us, a son given to us, and the government is upon his shoulder ; and his name is called Wonder, Counsellor, strong God, eternal Father, Prince of Peace ; That the government increase, and there be no end of the peace upon the throne of

David and in his kingdom; to set up and to support it by duty and right from henceforth even for ever. The zeal of the Eternal of hosts does this.

Salomon—

For a child was born to us, a son was given to us, and the chief power rests upon his shoulder, and his name is called: Wonder, Counsel of the mighty God, of the eternal Father, Prince of Peace, that he increase the chief power and the peace without end upon the throne of David, and in his kingdom, that he establish and support it by right and by righteousness, from henceforth and for ever. The zeal of the God of armies will do this.

Dr. Salomon translates *Jehovah* by the word GOD, printing this word in a different way from the others, so as to mark its peculiar importance.

Both Zunz and Salomon translate *העלמה*, Isa. vii. 14, *the young woman*.

Zunz translates Isa. liii. 1—

Who would have believed our information? And the arm of the Eternal, upon whom hath it revealed itself?

Salomon—

Who would have believed what we now hear? and the arm of God—to whom hath it revealed itself?

Zunz translates Zech xiii. 7—

Sword! awake upon my shepherd, and upon the man whom I have associated with me! is the word of the Eternal of hosts; smite the shepherd that the sheep be scattered, and I will turn my hand again to the spare ones.

Salomon—

Sword! arise against my shepherd, and against the man who has associated himself to me, saith the God of armies: Smite the shepherd, that the flock may be scattered; but I turn my hand towards the tender ones.

Johlson translates the latter part of Gen. xxxii. 31—

I have seen divine Beings from face to face, and my soul was delivered.

Zunz—

I have seen God face to face, and my soul has been delivered.

Salomon—

I have seen Angels face to face, and my soul was delivered.

These specimens may suffice to show in what manner these translations have been made.

It seems that the Jews in France feel the same desire to possess and understand the Word of God.

VIII. *Mr. S. Cahen* has nearly finished his French translation of the Hebrew Bible with notes. We must, however, lament the awful departure from religion and truth, which we find to prevail in the translation thus offered to our Jewish brethren in France.

It is sad indeed, that a son of Abraham should so far forget his duty to his God and his religion, as to print such a loose and incorrect version ; but at the same time, it is delightful to find that there are those left in Israel who cannot and will not sit quietly by and see the ark of God thus trifled with. This, at least, is as it ought to be ; God grant that the time may speedily come when all the learned rabbies shall not only stand up for the verity and authority of the prophetic page, but become themselves apostles of Jesus, and follow in the steps of their fellow-countrymen Peter and Paul, and be successful in teaching a multitude to cry with heart and voice, "Hosannah to the Son of David." In the meantime let us be thankful that we have been permitted to see some of these our brethren of the seed of Abraham thus engaged, and pray that God, of his infinite mercy, may grant grace to the Church of Christ that they may faithfully and diligently improve the present opportunity, and give back to the Jews the sacred volume, not in a wretched and perverted translation, but in purity, simplicity, and truth, as God has given it, to make us all wise to salvation.

The following remarks occur in a communication from Paris, dated September 1st, and recently published in a German periodical :—

The edition of the Old Testament with a translation and notes by *Mr. S. Cahen*, an Israelite, shows how far the Rationalists are capable of going, and grieves every real friend of holy writ. The

Hebrew text is the most incorrect which has ever seen the light since the art of printing was discovered; although the book is enormously dear, as the parts already published cost fifty-four francs, —although they only extend as far as the fifty-fourth chapter of Isaiah, the common paper copy being published at six francs a part. The notes contain the most striking proofs on almost every page, of the pedantry and ignorance of the editor. They are written with the hardihood of Paine and the irony of Voltaire, although they have neither the originality or the wit of those writers. Never did Rationalism venture to sport so openly, so presumptuously with the Word of God; here, for the first time, has it dared (by giving the text, together with the translation and note, which pretends to explain the text,) to represent to the reader, who would little expect the cheat, that the Bible is a ridiculous—an injurious compilation.

Although every believer must long have felt pain at seeing so many names on the list of subscribers, as published by Mr. Cahen, it was a respectable Italian Jew who first raised his voice publicly against this mischief. Isaac Samuel Reggio, of Görz, who is himself celebrated as an author, expressed his opinion of the plan adopted by Cahen in a letter to Mr. L. H. Löwenstein, which may be read in the original Hebrew in the introduction to Mr. Löwenstein's edition of the Proverbs, with a German translation and Hebrew Commentary, recently published in Frankfort.

Thus, then, we have eight different translations of the holy Scriptures, either completed or in progress. The existence of these works demonstrates sufficiently the desire and longing that exists in the heart of man to be directed from above; and the consciousness that this direction is to be found in that old-fashioned too much neglected book, the Bible. Notwithstanding the awful progress which Deism and Infidelity have made in Israel, still thousands and tens of thousands among them feel that they cannot do without the Bible. Although Deism and Infidelity have dared to intrude themselves, and in many cases to mar the work of ministering the Word of Life to those who cannot read the original text with sufficient ease and fluency; still the number of copies of these different editions which have already been sold, is a testimony to the great truth, *that the hope of Israel is not entirely lost*. Amid the ruins of the Talmud, and the overflowings of unbelief, we still find in these repeated efforts to distribute and procure the Word of God, a cheering proof of the truth of Jehovah's decree, as recorded by the prophet,

Isa. lxxv. 8, 9 : "As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it : so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains." Yes, we weep over the perversion of talent and the unbelief of heart which has led to many of the notes and remarks and renderings contained in the above works ; but we may well say of the whole, "*Sub judice lis est.*" We have never heard a single Jew say that he considered any one of the above-named works as satisfactory ; they are estimated differently by different persons, but all agree in considering them merely *attempts*. Dr. Salomon says of his own work : "It is ended, but not completed," and adds, "I will never cease to polish, and to correct, and thus to get rid of *errors* as well as *errata*."

Notwithstanding much that we lament in them, we cannot help observing that things have changed in Israel since the time when it was made a matter of solemn discussion, whether it be lawful to have the Bible in any other language than those used in the Holy Land, and Rabbi Simeon, the son of Gamaliel, maintained לא התירו שיכתבו אלא יונית (see Talmud Megilla, fol. 8, 6), i.e. "It is not allowed to write them except in Greek." The everlasting Gospel has gone forth to all nations, and in all languages, and the Jews who live in Germany and in France, feeling a strong desire to read and understand the Word of Life, have given occasion to the above-mentioned efforts to supply their wants. It is indeed a very remarkable thing that in the above quotation from the Talmud, an exception should have been made in favour of Greek. This was in ancient times accounted a secret language, and an account is given in the Talmud of the manner in which the Septuagint was made, adorned, indeed, with some circumstances which are doubtless fabulous.

How thankful ought we to be, that the Almighty has

blessed us with a translation, not like the above, made in too great haste, and containing too many marks of the private opinions of individuals mixed up with the Word of God, but which, being the result of the united efforts of numbers of men, as pious as they were learned, and as learned as they were pious, may be safely relied on, as a careful and faithful representation of the original. It is obviously impossible that our Jewish brethren should obtain such a version until many years of painful and prayerful study have been bestowed on the work. May the Holy Spirit be poured out on them, that they may see the glory of him of whom Moses in the Law and the Prophets did write, and then they will be qualified for the great work they have undertaken, in a way of which they have now but little conception.

The Jewish Synagogue Service.

AMONG all the questions which are discussed with so much earnestness at the present moment by our Jewish brethren, there are but few which are more important than those concerning the interests of the congregations of Israel. There is, indeed, something very wonderful and extraordinary in the history of the synagogues and assemblies which form the centre and foundation of the religious communities in Israel.

The earliest mention which is made of a synagogue is probably to be found in the Psalms. Asaph complains, Ps. lxxiv. 8, "They have burned up all the synagogues of God in the land." Some think that these were only certain halls in the temple, in which the Israelites used to meet together for purposes of religious instruction ; and the

original expression מועדי אל, certainly does not give us any very distinct idea of the place where the assemblies alluded to were held ; but, however, as in the preceding verse the temple had already been particularly mentioned as the “sanctuary” of God, and the “dwelling-place of his name,” there seems to be great propriety in using the word here chosen by our translators for expressing these congregational and regular assemblies, as being probably something distinct from the regular temple services, and as something like that which we generally understand by the word synagogue. It seems from Ezek. xxxiii. 31, that the people were accustomed to come together, and “sit before the prophet and hear his words;” and doubtless there were in ancient times something like regularly-constituted congregations or assemblies, which met at different places, in some regularly understood and acknowledged place. Notwithstanding all this, however, the origin of the synagogues, strictly speaking, is involved in obscurity. We only know for a certainty that they were extensively and regularly used in the time of Christ, and that the law of Moses was thus diligently read and taught to the Jewish people. (Luke iv. 16, and Acts xv. 21, &c.)

The vast importance of this institution is obvious. The temple was destroyed at the time fixed in the wisdom of God ; and the Israelites, who rejected the eternal unchanging priesthood of him who by one offering of himself, once offered, for ever perfected them who are sanctified, found in the synagogue a point of union and strength. Their faith and their hope, their nationality, and their very language itself, have been maintained and cherished in the synagogues. Amidst the wildest storms and the heaviest persecutions they found refuge here. And it was, and it is here, that the pious Jew, in the use of the Psalms of David, and in reciting the promises of God as contained in the writings of the prophets, awaits a better morning, which shall assuredly dawn when they begin to look on Him whom they have pierced, and mourn.

The services of the synagogue were, doubtless, at first very simple in their nature, consisting, probably, of the eighteen prayers or blessings, which are certainly of very ancient date, and some of the Psalms which accompanied the reading of the law, and the selected portions of the prophets, and that important passage, (Deut. vi. 4, 5,) "Hear, O Israel! the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." But in the course of time different prayers were added. It became customary to read the eighteen prayers twice on each occasion; first, each member of the congregation praying for himself, in a silence so solemn and strict, that if the King of Israel should salute any one thus engaged, he would not dare to break off his prayer on that account; and while praying, the feet were to be so placed together as if they both made but one foot; the head was to be bowed down, and the heart directed to heaven; and the right hand to be placed on the left, and both upon the heart. Thus three times every day, in the morning, in the afternoon, and in the evening (see Ps. lv. 17), every Israelite is bound to repeat in solemn silence these eighteen prayers or blessings; and twice a-day, in the morning and afternoon prayer, as soon as each individual member has finished this part of his devotions, the minister of the congregation begins again, and chants the whole, the congregation responding to him. A variety of hymns for the service of the synagogue were added in the tenth century, composed by Kalir and others, which were introduced at different parts of the service, and, with other additions, extended it to such a length, that on several of the feasts it requires five or six hours, or even more, to perform it properly; and on the Day of Atonement, no less than fourteen or fifteen hours. Many of these hymns and prayers, thus successively added, contain allegorical and cabalistic allusions to parts of the Talmud and the most ancient writings of the Jews. They are chiefly composed in rhyme, and very frequently so contrived that the first letters

of each line or verse either make up the Hebrew alphabet, or the name of the author, or contain some allusion to some particular passage of Scripture, or peculiar expression.

During the last few years a great many learned and intelligent Jews have formed different plans for getting rid of some or all of these additions and encumbrances, and reducing the worship to a more simple and natural form. In Hamburgh they omit some of the prayers, use others in a German translation, and introduce at different parts of the service verses of hymns selected from modern German authors, sung according to the tunes commonly used in Christian churches. In Frankfort, it is supposed that the reformed service which is held is merely supplementary to the synagogue service, which is kept up in its ancient form. Accordingly not a word of liturgy of any kind is used; and the Hebrew language itself is for the most part lost sight of. As, however, a great part of the congregation who assemble for the reformed service never attend at the synagogue at all, it is evident that for them the wonderful and astonishing bond of union found in the synagogue is broken. But let no one suppose that the synagogue is thus gradually becoming extinct; no, there is a strong feeling of the necessity for communion, for some centre, some abiding liturgy, some fixed custom, which shall be maintained and held fast.

Dr. Creizenach, in the 3d part of his "Schulchan Aruch," just published, tells us that the Mosaic religion must be more firmly established by a reform of the established usages in the Jewish congregations. He says:—

"Five things are necessary in order to maintain and promote the fear of God in a congregation in Israel." (Page 37.)

1. "Books, in which all the duties of men, citizens, and Israelites are distinctly and clearly taught in a language intelligible to all."

"The book of books, the source of all particular duties,

which an Israelite is bound by the religion he has inherited to fulfil, is, as every one confesses, locked up as with a hundred bolts, as far as rites are concerned. The reading of the sacred volume with diligence and zeal cannot be often enough insisted on ; but not in order to learn from it the external forms of religion : for as it regards this part of religious duty, the text of the Pentateuch is, in proportion to that which is usually observed, but like a grain of seed compared with the plant which grows from it."

2. "The congregations in Israel are further in need of spiritual guides, whose endeavour it should be to inculcate a life in unison with the doctrine taught in the books."

3. "The Jewish congregations need properly conducted places of worship for the instruction and edification of the people, and to enkindle the love of the young for the Jewish religion and nation."

"Every one who is acquainted with the history of the synagogue knows that these are the purposes for which it was instituted ; and that, next to the Divine help, we are indebted to the synagogue alone for the miracle, that the Jewish religion has weathered the fearful storms which it has encountered for 2,000 years. In the synagogue the Jew obtained strength to suffer, and to withstand the numerous temptations to apostasy, through the exhortations and instructions imparted by the more learned, through the prayers which he offered alone, or in communion with the pious congregation, and through intercourse occasioned by diligent attendance at the place of worship."

"The visit to the synagogue was not only an act of piety, it was an enjoyment afforded by religion, which made the feast-days sacred and lovely. The child became intimately acquainted with the fundamentals of Judaism in its earliest years by attendance in the synagogue ; and thus the dearest recollections of youth were associated with religion, which penetrated the soul, and filled it with the utmost abhorrence of falsehood and sin. Unhappily, in our days, the synagogue

has ceased to be of this use to Judaism ; a great part of most congregations never visit it at all, and another part, equally numerous, go unwillingly."

"The real sources of this evil are easily discovered. The synagogue has ceased to have a salutary effect upon the religious education of the Jews. The fact that the Hebrew language is exclusively used in it, is sufficient to drive away the great number of those who do not understand the same ; as persons whose minds are but moderately cultivated, cannot consent to sing and recite prayers for whole hours together, of which they certainly understand but very few words."

"This is certainly very much to be deplored, as a thorough knowledge of the Hebrew language is one of the brightest ornaments of the Jews, a means of communication between all the Jewish congregations on the surface of the globe, and unites the present time with the past ; and this is the more to be deplored, as the Hebrew language has not been written more beautifully, since the time that the gift of prophecy ceased, than it is at present, as is evidenced by the writings of Rapoport, Bloch, Eichberg, Reggio, Luzzato, Blumenfeld, and many others. And even, if it were possible to remedy this evil, and the children in our schools, both male and female, were taught to understand the synagogue forms tolerably well, a great many of the prayers contain things which do not in any degree suit our present times and circumstances."

"4. It is necessary that the doctrines and forms of the Jewish religion should extend their sanctifying influence to domestic life."

"Neither the school nor the synagogue can give true piety if religion be wanting in domestic life, if the business of every day be not begun and ended by acts of devotion to God, if the gifts of God be received and enjoyed without thankfulness, if sabbaths and feast-days be distinguished from work-days only by a life of greater luxury. Many piously disposed Jewish fathers of families see all these evils

in their domestic circles, and have no means at hand to remedy them. Shall they put the Hebrew prayer-book into the hands of their children, and bid them recite this or the other part of it? The children will obey with unwilling hearts, if they can spell well enough to do it; their thoughts will, in the meantime, be occupied on some other subject, while they are reading, and they will lay it aside without having gained a spark of real religion, like a burden which they are glad to get rid of. The prayer-book may indeed be used in a German translation, or other forms of prayer may be selected, and this is sometimes done: but in this way the family-service loses its analogy with that in public, and thus looks like an institution sanctioned only by self-constituted authority, like a separatist form of devotion, in which case, if the forms chosen exceed the proper limits, it gets a fantastical appearance. If liturgies which have some sanction be not made use of as a guide, it is not often that any particular form is long adhered to; improvements and changes are introduced, till the whole is treated with indifference and abandoned altogether. This is not a thing which is to be feared merely—it has already happened in numberless families: and this was certainly not always owing to an effeminate love of convenience, which could not form a very powerful motive in this case. Neither was it the wish to get rid of every thing Jewish as far as outward observances are concerned, (from which, indeed, many are not altogether free,) which had the greatest influence.”

We cannot help remarking, on reading these observations of Dr. Creizenach, on the present state of the Jews, as it regards their devotional exercises, how ardently it is to be desired that they should hasten to join such an establishment as our national Church. All the Jews to whom we have as yet had an opportunity of showing our liturgy, as translated into Hebrew, have been pleased with it. Dr. Creizenach evidently feels the deficiency occasioned by the faults and encumbrances of the synagogue services. It is certainly true

that the main body of the Jewish nation, or any other nation, must pray in the language used by them in daily life ; but still, as he himself says, there is something peculiar as it regards Hebrew. In Poland, however, and among those whose affections are more warmly engaged on behalf of Judaism than in Germany, Hebrew is vastly better understood by the generality. But whether the liturgy be used in Hebrew, or in the vulgar tongue, the need of some standard, some fixed, understood, intelligible, authorized form of prayer is very great among those Jews who are getting tired of the fables of the synagogue ; and although we do not agree with Dr. Creizenach in all his views, still the remarks of such an intelligent and able man are highly deserving of notice.

He adds some very just and natural observations about the delight which those feel who can remember the time when, in early life, they joined in the solemn observances of the feasts and services of religion, and the difficulties to which the Jews are exposed in endeavouring to enforce a strict observation of their solemn days, which interfere so materially with the business of life, as well as the want of some kind of service for confirmation and marriage, suitable for the occasion. He says :—“It is a great evil that when a daughter is born no religious service marks her reception into the congregation ; and this is chiefly the reason why the birth of a daughter is not considered to be an occasion of joy in our families.”

5. “Jewish congregations must have schools in which the young, both male and female, are taught the faith and duty of an Israelite seriously and fully.”

In speaking of the extent to which the instruction in religion ought to be carried in a Jewish school, Dr. Creizenach observes :—

“Is it not most important that every Jew should know how to distinguish between those customs which are derived from the Pentateuch, those which were instituted by the

ancient teachers, and those which have been introduced in later times by scrupulous rabbies or zealous cabalists? Would it not be very useful if the teacher had an opportunity in his instructions to speak against many observances which are merely the offspring of superstition and a caricature of religion? The teacher is obliged to be silent on all these things. For, so long as our established usages are not reformed, so long as more clear and correct explanations of the law of Moses are not openly acknowledged by the Jewish congregations, the teacher of religion cannot enter into any lengthened explanation of Jewish customs, without being blamed by some as a dark-minded zealot, and by others as a self-constituted innovator."

And again he says :—

"I may well exclaim with Jeremiah, 'I am the man that hath seen affliction by the rod of his wrath.' I have seen how the wretched children were shut up in a filthy room for ten hours in a day, and compelled by the rod to mumble over the Talmud, without having been first taught the elements of Hebrew, or made to comprehend the literal sense of the Pentateuch, so that the most talented children left the school without the least idea as to what the Jewish religion is; their heads were filled with incoherent fragments of the laws about eating, the order of the feast, and Rabbinical jurisprudence, and they had been taught to use a kind of perverted logic, which tends to show their skill in subtleties rather than to help in the search after truth."

We must indeed remember that there are many who, like Dr. Creizenach, have been educated in Talmudical schools, who would not speak so strongly of the misery endured in them, but quite the contrary. There is, however, no doubt that in many cases the superstition of the system does produce these melancholy effects, although better feelings and habits do sometimes neutralize its degrading power, and leave room for the exercise of much that is noble and kind in the Jewish character.

Perhaps it may be well to add the theses which Dr. Creizenach has republished in this work, as being nearly connected with the particular subject of the foregoing remarks, and in every way worthy the attention of every friend of Israel :—

“1. The Talmud cannot be reduced to practice without ordained teachers.

“2. No authentic code of the Talmud has ever yet existed.

“3. The Talmud has never been completed.

“4. The Mishna is an incomplete work.

“5. The Gemara is an incomplete work.

“6. The academy at Jerusalem consisted of opponents of the Talmud.

“7. The Talmudists have never agreed in interpreting the Bible.

“8. The Talmud contains only a small number of the traditional ordinances.

“9. The authors of that part of the Talmud which is not traditional do not pretend that their work is anything more than the ordinances of man.

“10. There is no ordination of priests among the Israelites.

“11. Such an ordination cannot and dare not be again introduced.

“12. As there is no ordained clergy, every one is at liberty to interpret the Scriptures.

“13. The decrees of the Synod were only in force for a time.

“14. All these decrees lost their force when ordination ceased.

“15. The traditional ordinances have no higher authority than the decrees of the Synod.

“16. The Talmudists have introduced and abrogated laws.

“17. The Talmud does not admit of any exclusion of the Agada.

“18. The histories and interpretations of the Talmud have no mystical sense, and very seldom an allegorical one.

“19. The articles of faith of Maimonides are not founded in the Talmud.

“20. The Talmud has never been followed in the spirit of it.

“21. Moses has not introduced any ordination according to the sense in which that word is usually taken.

“22. The laws of Moses are sufficiently intelligible.”

Dr. Creizenach says a good deal in explanation and confirmation of these theses ; but as they are for the most part sufficiently plain of themselves, and this article has already been extended beyond due length, we abstain from quoting his remarks.

Jewish Preachers and Preaching.

WE can never sufficiently adore the goodness and mercy of God, in that wonderful appointment in his Church, according to which, “it pleases him by the foolishness of preaching, to save them that believe.” But while we are thankful for the blessings which are vouchsafed to the Church of Christ by this ordinance of God, we are naturally led to inquire concerning the state of our elder brethren of the house of Israel, as it regards their use of this important means for edification and instruction. When Paul and Barnabas came to Antioch, in Pisidia, and went into the synagogue on the Sabbath-day, we are told, that “after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on ;” and when Jesus had finished reading a portion of the Prophet Isaiah, in the synagogue at Nazareth, we are told, that “the eyes of all

them that were in the synagogue were fastened on him." These circumstances show, that it was an established custom among the Jews at that period, that an address should be delivered to the congregation, in addition to the reading of portions of the Scriptures. It is indeed most likely, that from the time when Ezra and those that laboured with him, "read in the book in the law of God distinctly, and *gave the sense, and caused them to understand the reading,*" (Neh. viii. 8,) it was usual to add something by way of explanation, when the Hebrew text was rendered in Chaldee for the benefit of those who did not understand the sacred original; and that, as in the course of time, after the destruction of the second temple and the dispersion of the Jews, these Chaldee interpretations were no longer necessary or serviceable, the custom was in many places kept up, of adding some exhortation and explanation for the benefit of those who joined in the services of the synagogue. There are several passages in the Talmud which speak of "Sabbath keeping" and "Sabbath preaching" as synonymous to a certain extent.* Unhappily, however, those who engaged in preaching in the synagogue, seem to have done but little in very many cases for making the law and the prophets easy to be understood by all. They abounded in allegories and dark sentences, and vied with each other in striving to show their own ingenuity in their discourses, rather than to lead to the sense and import of the sacred oracles.

There is an ancient and widespread custom among the Jews which prevails to this day, that on the Sabbath before the Feast of the Passover, and on the Sabbath before the Day of Atonement, the rabbi of the place holds a public discourse in the synagogue. There is, however, this peculiarity in these old-fashioned Jewish sermons; any person present is allowed to state any

* "Die gottesdienstlichen Vorträge der Juden," by Dr. Zunz, may be advantageously consulted by those who wish for more particular information on these points.

objection he may be inclined to make to anything which is said ; and the rabbi must then show his skill and knowledge of the subject which he has chosen by defending his positions. This was not allowed in more ancient times, but must, when done in a becoming manner, have added greatly to the interest excited by the subject in hand. It seems, indeed, that the ordinary mode of teaching the law, oral as well as written, in the *schools*, which is something like the "hearing and asking questions in the temple," (Luke ii. 46,) became in process of time so general in the *synagogues*, that the solemnity and formality of public and stated discourses was almost lost sight of ; and thus every member of the congregation considered himself as a scholar rather than as engaged in a devotional exercise. It is only a few years since, as we were informed during our residence at Berlin, that, at the large synagogue in that place, as the presiding rabbi was preaching, the next in authority to him objected to something which he said ; but the tone and manner in which he spake did not seem to the preacher to be exactly that which he had a right to expect from a junior rabbi, and thus a violent altercation ensued, to the no small annoyance of every one present. We cannot vouch for the exact particulars, as we were not present at the time it happened ; but we are inclined to think, that there was some foundation for the statement. We know certainly that such things most often have occurred, and have tended to bring this mode of discussing theological subjects into discredit among many of the more enlightened and better informed Jews of the present day.

It may be of some service, in order to show the precise state of things among the Jews, as it regards preachers and preaching, to give a short account of the different sermons which are usually preached at Berlin and at Frankfort-on-the-Maine.* It would take up too much time to enter into all the particulars, that might easily be brought together concerning different places in Germany and Poland, and this

* Written in 1841.

is not so necessary, as hitherto but little change has taken place in the latter country. The *דרשה* or homiletical form of allegorical exposition still prevails; in the smaller towns strangers often apply for leave to preach in the synagogue, and both these and the regular rabbies in the larger places, often display immense powers of memory, and no small measure of wit and ingenuity, in their quotations and explications of passages, both of the Bible, and of the Talmud; but *there is no care taken for the unlearned and for women*; it requires frequently almost as much skill in the Talmud, and as accurate an acquaintance with the letter of the sacred volume as the preacher himself possesses, in order to follow him through all the mazes of his subtle arguments, and abstruse speculations or odd comparisons. In Berlin and Frankfort, however, sermons are preached, differing very much from these as well as each other, both in manner and matter.

On the two Sabbaths above mentioned, the established custom is carefully observed. The senior rabbi, at BERLIN, or rather, strictly speaking, the representative of the rabbi, (for the Jews have not yet agreed about the final appointment of their ecclesiastical head) preaches in the Jewish-German dialect. As this dialect is a mixture of Hebrew and a corrupt kind of German, a great part of the members of the synagogue cannot understand the sermon. During the summer months the senior and the junior rabbi deliver alternately, every Saturday, an exposition of the chapter of the *פרקי אבות* or "Sayings of the Fathers," appointed to be read at the afternoon service of the day. These expositions are in the same dialect as the sermons, and are not attended by the great bulk of the Jews. They are held in the great synagogue.

Two persons preach regularly in the *בית המדרש*, or lecture-room, attached to the synagogue. Dr. Heineman, who is well-known as the editor of many theological works and books of devotion, gives an exposition of the *הפטרה*. or section of the prophets appointed for the service of the day,

every Saturday morning at eleven o'clock. His discourse usually lasts about an hour; he commences without any prayer, by reading his text; this cannot be complained of, as it is to be supposed that his hearers have attended the regular service at the adjoining synagogues, which closes a short time before. Dr. H. speaks in good German, quoting largely in Hebrew from the Bible and Talmud; but he gives sufficient explanations of his quotations as he goes on, so that any person moderately acquainted with the Hebrew literature and with classical German may understand him with ease. His discourses consist, partly of an explanation of difficult expressions which occur in the text, and partly of quotations from Rabbinical and Talmudical commentaries. Dr. H. does not arrange his discourses in any particular order, but speaks in an easy familiar way. He has a good memory and a ready delivery, so that he has little difficulty in filling up the hour with a variety of remarks and quotations, which do not cost him much labour for immediate preparation. He has generally about sixty or eighty hearers, chiefly the older members of the synagogues. He also lectures every evening in a similar way. On Sunday evening he begins the section of the law appointed for the following Saturday, and goes on with the exposition on the succeeding evenings until the whole section is finished, the remaining lectures for the week consist of an exposition of the Mishna or text of the Talmud.

The other preacher at the **בית המדרש** is Salomon Plessner. Mr. P. is a man of considerable talent. He preaches once a fortnight, before the commencement of the afternoon service in the synagogues. He begins his sermon, like Dr. H., without any introductory form of prayer; but at the conclusion, in both cases, the Jews join in repeating a short prayer called **קדיש**. This prayer is in Chaldee, and is often used in their services, especially toward the close of any particular act of devotion.

Mr. P. writes his sermons with great care, and reads them

from a large MS., which he places before him. His style of composition is very vigorous, and his delivery impressive. He endeavours to maintain the authority of the Talmud in all its force, and when quoting it, or any other Rabbinical work, he frequently introduces the passage by some remark or epithet, showing his anxiety to gain the respect of his hearers for his favourite authors. He is one of the best preachers, as it regards the manner of preaching, we ever listened to, and in this respect but little inferior to the great masters of pulpit eloquence, who abound in the Christian churches in Berlin. Mr. P. is very fond of the *oldest* and *best* of the Rabbinical writings, and admits that many of the most important doctrines of Christianity are to be found in the ancient authorities of the Jewish Church, who come nearest to the times of the prophets. He, however, on one occasion, preached most violently against joining the Christian Church. We were present and heard the sermon. If we remember aright, the text was Gen. xxxix. 9, "How can I do this great wickedness and sin against God?" His text had, however, but little to do with the greater part of his sermon. After some introductory remarks, he laid it down as a maxim, that *Judaism is the truth*, and therefore, *he that leaves Judaism leaves the truth*. He said, Judaism is truth, for God himself revealed it from heaven, and those who leave it, can only be induced to do so by worldly motives. Now, he said, there can only be two cases supposed; the proselyte either obtains his worldly object, or he fails; if he succeeds, what can the world afford, what real satisfaction can he find in wealth or honour thus procured? and if he fails, how miserable is his lot; the world despises him, conscience accuses, and comfort is nowhere to be found. Thus he declaimed at great length, without once intimating that Christianity has any foundation in Judaism, or any connexion with it. In this way he avoided the whole force of the arguments which he well knew bore hard upon his system. He has a larger audience

than Dr. H., and is listened to by many with the greatest attention.

But it is time that we leave the immediate precincts of the synagogue, and turn to another building not far from it, in which we find a different class of Jews. We mean the large public school, under the care of Director Auerbach. In the large room belonging to this school, a sermon is preached every Saturday, at the close of the regular morning service. At one time the sermon was preached immediately after the reading of the law, but it is now deferred until the end of the morning service. The Director and his brother, Dr. Auerbach, preach alternately. The Director usually gives a plain and simple exposition of his text, in which he confines himself, for the most part, to the Bible itself, as a guide in interpretation, and thus silently does away with the Talmud. It is to be regretted that he has not more commanding abilities as a preacher, as his sermons often fail of the effect they would otherwise produce, by not being regular and orderly compositions. He sometimes introduces very weighty observations, which would be more striking, if they were not accompanied by some trivial remarks, which do not sound well in a sermon. The Jews themselves often complain of this, as they are anxious that their preachers should not suffer by a comparison with those in the churches around them. We fear that many of them are not duly sensible of the value of that which is really good in his preaching. They wish either for fine sentimental discourses, or for the witty allegories and fables which they were accustomed to listen to in their infancy; and thus many valuable scriptural observations, which are interspersed in the sermons of the Director, are too much lost sight of.

His brother, Dr. Auerbach, preaches very much to the satisfaction of a considerable class of his hearers. He has a kind of pathos which they admire, and as he oftens speaks in a sort of tender sentimental moving style, many listen and admire. But except when he treats on the providence of

God, on which subject he sometimes introduces very appropriate texts in a forcible way, we never could find that his sermons contained anything but fine words. He does not preach Judaism, he does not enforce the law of Moses, he does not uphold the authority of the prophets ; he seems to have no system ; he lays no foundation, except it be a few ill-defined good works, such as caring for the education of children, or attention to conjugal duties ; his object seems to be merely to preach, to talk awhile, and the only topic that we can remember to have heard him introduce into his sermons, with any real earnestness, is that already alluded to. Sometimes he used to quote a passage from the Bible on this subject with considerable effect, but with this important exception, the dullest story in the Talmud, or the oddest conjecture of the rabbies, seemed to us to be almost as interesting as the Doctor's fine sermons, notwithstanding all the gravity and solemnity with which they were delivered. He generally preaches at Leipsic during the yearly fairs, and his sermons are much admired, owing, we suppose, to their being well composed, and containing nothing that can offend any one, whatever his creed may be. As many of the Reformed Jews now begin to see that their negative systems of Rationalism or Deism will not bear investigation, and will not do for poor suffering fallen man, it is to be hoped, that the Doctor will also turn more to the Word of God, and thus give his hearers more truth, not merely words well delivered, but lead them with simplicity and earnestness to Moses and the prophets, and insist on the great doctrines of revelation. If he will do this, he then may indeed well deserve the attention paid to his discourses.

The venerable rabbi, who for many years has presided over the Jews, at FRANKFORT-ON-THE-MAINE, follows the custom before alluded to, of preaching in the great synagogue, both on the duties of the Passover, and also of the Day of Atonement. He reads his sermons, and is listened to with great respect, which his age and character well deserve. The

Jews seem, indeed, very generally to comply with the law, (Lev. xix. 32,) "Thou shalt rise up before the hoary head, and honour the face of an old man." In most cases which we have known, the introduction of a young man as teacher in a school, or as preacher or rabbi in a congregation, has been attended with much difficulty, and given rise to a variety of disputes and differences. But if a rabbi be once settled in his office and have grown old, nothing can exceed the filial attention paid to him. His person seems almost sacred, and all the better feelings of humanity are brought into action in a way that well deserves the respect and imitation of other nations. If it were not for this circumstance, the situation of the rabbi at Frankfort would be sad indeed, amid the hot contentions of the different religious parties into which the Jews are divided. Some are for retaining everything, and some for reforming everything. Meanwhile, the old gloomy inconvenient synagogue still stands, as it has stood for many a long year, at the end of the remnant of the Jews' street, in sad keeping with the wretched narrowness of those straitened abodes to which so many thousands of our elder brethren have in successive ages been confined, by the unkindness of their fellow-citizens. But dark and dull as it is, there are not wanting some tokens of former greatness; it is a substantial building, and there are a few ornaments which tell of the wealth and devotion of some of the house of Jacob. Perhaps the time is not very distant, when the Jews will unite in their views so far as to allow the ancient edifice to give place to one more suited to the wants of their body; but until they agree as to the manner and form of the intended erection, and the services to be performed in it, we suppose Talmudical sermons will still introduce their most solemn feasts in compliance with the custom so widely established among the Rabbinical Jews. The sermons of the rabbi are in Jewish-German, which of itself would render them useless to most of his hearers, and his articulation is so indistinct, that very few can follow him in his discourse, except those who have

long been accustomed to hear him. In addition to these sermons, a lecture is delivered every Saturday morning by some private individuals, who do not stand to preach in the same place as the rabbi does, but assemble their hearers near the opposite end of the synagogue, and address them in a more intelligible style. These persons are esteemed on account of their Rabbinical learning. We once heard an exposition of a text of Scripture in one of these lectures, which may be worth mentioning, as showing what the doctrines of self-righteousness may lead to. The lecturer had selected the portion of the law read on that day in the synagogue as the subject of his discourse. It begins, Deut. vii. 12, "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers," &c., &c. As these words express a condition, he naturally took occasion to insist upon the necessity of keeping the law; but he represented this as meritorious to such a degree, that he said the word **הנח**, (Numbers xi. 5,) which we translate "freely," i.e. without paying for it, denotes an expostulation with God for giving them no reward for keeping the law; it is as if they said, In Egypt thou gavest us "fish, cucumbers, and melons freely," we had not then received the law, we did nothing to merit, to deserve those good things; but now we have a great variety of statutes and ordinances which we keep, and obtain not so much reward as at the time we did less. It really seemed, according to the tenour of his remarks, to have been rather excusable in the Israelites that they thus murmured against God, for withholding that which they had a right to expect, as the consequence of their obedience. He gave himself a great deal of trouble in explaining Psalm cxxxi., "Lord, my heart is not haughty, nor my eyes lofty," &c. It almost seemed to us, that he was afraid this would be thought to militate against his scheme, as he was very diffuse in pointing out certain things, which a man might

look upon with complacency and self-gratulation, as if David had really ground and reason to be satisfied with himself as it regards many actions of his life. Thus, in short, the whole sermon was a direct contradiction to those expressions of self-abasement, which we are taught in so many passages of Scripture to use, saying with Isaiah, that "We are all as an unclean thing, and all our righteousnesses are as filthy rags;" and with Daniel, "We have sinned and rebelled, and committed iniquity, and done wickedness." God's promises are indeed conditional, he does require unreserved obedience, and woe be to those who withhold this obedience; but we are warranted by Scripture to add, woe be to those who fondly imagine that they have complied with the prescribed condition, so as to have anything to claim at the hand of God but punishment and death. I need scarcely add, that the sermon resembled too much the general doctrines maintained in the Talmud.

There is a sermon every Saturday in what many call the New Temple. This is a building connected with the Jewish public school. Four of the teachers in that school preach alternately. The service is distinguished by having nothing Jewish in its forms. An organ is played, and hymns are sung before and after the sermon, just as in many of the Christian churches.

Dr. Hesse, who is at the head of the establishment, is a man of great intellectual powers, and well qualified for the situation he fills in the school; but he is by no means eloquent; his sermons are dry moral essays, accurately composed, but they contain very few references to the Bible, so that there is not much in them to fix the attention of the hearers.

Dr. Jost, the celebrated historian of his nation, who belongs also to this establishment, preaches in his turn. It must at all times be interesting to listen to a man of such extensive knowledge and great ability. He sometimes refers to the history of Israel, as contained in the Bible, with

great effect, and introduces many striking observations, which are clothed in beautiful language and well delivered. It is most sincerely to be hoped, that his candour and love for historic truth may lead him to a better understanding of the whole of that revealed word, which alone can make any one wise unto salvation.

Dr. Creizenach is much esteemed by many as a preacher. He speaks with great earnestness of the history and hopes of Israel, and, unlike many of the Reformed Jews, he attaches great importance to their separate existence, as a people dwelling alone and not numbered among the nations. But it is not easy to say precisely what his ideas on these subjects are. He sometimes refers, in the most impassioned manner, to some of the peculiarities of Rabbinical Judaism, as if he almost wished to maintain the whole Talmudical system ; and yet, on the other hand, he complains in some of his printed works most bitterly of the bondage and bigotry which that system entails on its adherents. He doubtless sees something, feels something of those great truths, which were the hope of Abraham and the consolation of Jacob in ancient times ; but as the temple and the priesthood have long ceased to exist, as in times of old, he is necessitated to patch up as a system, and thus he takes a few fragments from the rabbies, and a few from modern philosophy, and tries, with the warmth of a lively imagination and a good degree of ingenuity, to form some representation of religious truth. This is cause for regret, to see men of powerful minds thus struggling and toiling, as Dr. C. and many enlightened well-informed Jews are now doing, and all with so little immediate profit. But while we deplore the unsatisfactory result of their investigations, there is a more cheering prospect opening in the distance. Inquiry must do good. History is consulted, facts are attended to and preferred to fables ; and sooner or later, without all doubt, the great fact, that the Son of David who was crucified at Jerusalem, did rise again on the third

day for our justification, will be seen and acknowledged among the thousands of Israel, who are thus stirred up to inquire and seek. They know not themselves what it is they want, but they are uneasy, they are dissatisfied, they are ashamed of their ancient superstitions ; the pride of self-righteousness leads them too often to reject the message of mercy from the cross of Christ ; but they find no other foundation on which they can build ; and while we fear that some will still weary themselves to no purpose, doubtless many will not rest until they rest in Jesus.

Dr. Johlson is the other preacher in connexion with these gentlemen ; he is deservedly celebrated as an eminent Hebrew scholar ; but there is very little that is cheering in his sermons or the doctrines he propounds. His critical knowledge of the sacred text has not led him to a very intimate acquaintance with the purport of the message which God has so wonderfully communicated to man by the instrumentality of his forefathers.

The most distressing proof of the insufficiency of the present system of religion taught in the new temple, may be found in the hymn-book edited by Dr. Johlson, which is used there. An icy coldness prevails in it, enough to make any one who uses it downright melancholy, instead of stirring him up to praise and joy. Great attention has been paid to ensure correctness and elegance in the language ; but oh ! what a falling off, if those hymns are compared with the powerful and heart-reviving compositions of Martin Luther, Paul Gerhardt, and many other distinguished servants of God, who have employed the German language to express their faith and their love, their hope, that was not and could not be put to shame, and their ardent devotion to the service of God and the Lamb. Dr. Johlson has selected hymns in the same metres, to be sung to the same tunes, but they are more insipid than nursery rhymes, and contain, if possible, less expression of religious feeling of any kind, than the worst of those dull empty harangues, which are now so often

introduced into the synagogues, as an attempt to satisfy the craving of the Jews for something better and more substantial than the instruction which has been hitherto afforded them. The Jews long to imitate their Christian brethren ; and it is a most awful consideration that they should have found so much that was sufficiently superficial and indistinct in the writings of so-called Christian preachers and poets in Germany, which they could at once introduce into their own services and sermons, without any material alteration. But amidst all this decay and danger, we rejoice to know that the love of the Bible is gaining ground among the more liberal and enlightened Jews ; they have done much to get rid of the superstitious encumbrances that stood in the way of their religious improvement, and they have also done much to learn and to propagate the truth. May the spirit of prayer and of love be more and more poured out upon the churches of Jesus, that thus those who have been made the happy partakers of the blessings promised to Abraham and his seed, may join in the earnest endeavour to witness to their inquiring elder brethren of the riches and grace of Him in whom both Jew and Gentile are one.

Jewish Explanation of the Motives by which the London Society is actuated in seeking the welfare of their Nation.

It is very painful to see how little some of the more enlightened Jews, as they are generally called, and as they themselves usually affect to be called, really understand and care for the hopes held out to them in those glorious prophecies which form their rich inheritance. Thus they cannot properly estimate the motives and conduct of those who hail

with joy the prospect which the Word of God sets before them and the nations at large.

While the bosom of the pious but superstitious Jew swells with hope, and many a Rabbinical devotee cannot even mention the name of Jerusalem without the liveliest emotion, the sceptical philosopher, in his short-sightedness, gropes at noon-day, while trying to find some explanation for the excitement that prevails among Christians as well as Jews. They can neither deny nor overlook the fact, that attention *is* paid to the matter ; and it is curious, though at the same time distressing, to see how they indulge in speculation and fancy, in endeavouring to account for that which ought to lead them to join in the prayers, which are now put up for the speedy restoration of their people to more than their ancient privileges and glory.

But we must not merely complain of the systems of philosophy, falsely so called, and vain deceit, which have had so baneful an influence on the Jewish mind in deadening their hopes and expectations of the national blessings promised to them ; for we must remember that a great source of this evil is to be found in the very traditions and superstitions of Rabbinism itself. Although the prayers and synagogue hymns contain frequent and glowing allusions to the home of their fathers, and the hope of returning thither—although the Talmud itself in very many passages distinctly acknowledges and alludes to the covenant blessing which secured Canaan as a permanent possession to the seed of Abraham : yet still the whole system of the oral law tends to turn the attention of its adherents *from* the temple and its services, *from* Canaan and its privileges, to fastings and ablutions, to prayers and observances, which very much supersede the duties of the priesthood, and those sacrifices for which the temple was peculiarly intended. There is something chilling and mischievous in the whole system of self-righteous labour enjoined by the Talmud, which acts most injuriously in this, as in every other respect. It perverts the mind ; and while

the pious Jew sings with holy emotion, "Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem," (Isaiah lii. 1, 2,) and for a season rejoices in the believing expectation that God will hear and answer the prayer which he has been taught to offer by the inspired Prophet—yet still some, even of this class, cannot altogether recover from the sickening, saddening effects, which the incessant monotonous study of the oral law is so calculated to produce. When, therefore, a better system of worldly education is introduced, and he shakes off some of the encumbrances of that heavy yoke which the traditions of his fathers formerly imposed on him, he does not always come forth full of vigorous lively expectation of the things that are coming, but is too often already more than half dead in his superstitions, and having lost much of that thankfulness for those promises which do actually belong to real Judaism, is thus awfully prepared to become an easy prey to that monstrous Infidelity into which he desperately plunges.

The following extracts from an influential Jewish periodical, the "Orient," taken from the number for March 20, 1841, will show how strangely some individuals among the Jews endeavour to explain the rise and progress of that movement in the public mind, which is, as we trust, the token and beginning of better days.

A correspondent writing from London says—

I continue my report of the proceedings of the Missionaries in our metropolis. One of their chief efforts is to induce the Jews to take possession of Palestine.

He then states, oddly enough, that this idea was originally started by Dr. M'Caul, in a passage which occurs towards the conclusion of the "Old Paths," and adds:—

This intention is shown not only by the "Memorandum," and the "Appeal of a Clergyman to the Jews," mentioned in my last report,

but also by a number of other pamphlets and even placards. There also the old saying is verified, that every one contrives to find his own opinions in the Bible. The Missionaries with much dexterity explain Isaiah xviii. 1, &c., as if it referred to Great Britain, as the country from whence Israel's deliverance, predicted by the Prophet, is to begin, &c. &c. If you inquire the reason why the Missionaries are so anxiously looking for this deliverance, the answer is, that the restoration of the Jews to Palestine being a Divine prophecy, the fulfilment of which cannot therefore be doubted, it is a duty to make use of the present state of things, which have not been ordered in vain by a Divine Providence, as favourable for the fulfilment of the Word of God; the more so, as this fulfilment is connected with so many other prophecies touching the salvation of the whole world, which can only be realized after the restoration of Israel as an independent nation. Although we do not doubt the sincerity of these gentlemen, when they give the above reasons, yet they are not a sufficient motive for their multifarious efforts, which require much energetic exertion, and all tend to one and the same object. We are, therefore, justified in supposing that there must exist some other secret motive. If I am not mistaken it is the following:—The Missionaries probably find a great obstacle to their seducing the Jews from the religion of their fathers, in the fact, that in Europe that nation, although scattered over so many countries, do yet, through circumstances peculiar to this quarter of the globe, form an united body, so that individuals serve as props and supporting pillars for each other, and are thus enabled to resist attacks from without. But if they succeed by the return to the Holy Land, in cutting off a portion from the whole body, and in placing them there, at a distance from the influence of the nation at large, where they would be isolated and placed in circumstances favourable to their embracing Christianity, the work of conversion must proceed much more rapidly, and with greater success. To this we must add, that although several Governments may be favourable to the conversion of the Jews, yet there are certain limits, in every part of Europe, beyond which the Missionary cannot go; but the case would be different in Palestine.

The Missionaries hope for a richer harvest in a country where there are not so many restraints arising from laws and established customs, and where the influence of the English nation is continually increasing; and this the more, as so many distinguished men in England take an active part in the work of conversion.

Although, therefore, we may look on the idea of a general restoration of the Jews as a mere chimera, it is a matter of fact that, in consequence of the favourable circumstances offered in the present day, the Missionaries will have a very great field for their operations in Palestine. This adds to the deplorable state of our unhappy brethren in those countries. From without, the Jews there will thus have on one side to sustain the hostile influence of French Catholics; on the other the rage for conversion among Protestants; and between both Mahomedanism, oppressing the unprotected with an iron

hand. From within, they will feel the want of every kind of protection, and a total inability to avail themselves of any means of defence which might offer, caused by the total want of education, and their ignorance of the innate dignity of man. Such is the state of the Jews in that country. It is true they are included in the provisions of the Hatti-Scheriff of Gülhane. But of what use are laws in a country where they are not enforced, and the authority that is respected is founded on the arbitrary will of a despot? Of what use are laws to him who does not know them, or who, even if he does know them, has not the courage to appeal to them, or, even though he have the courage to appeal to them, has not the means for enforcing his just claims in the highest quarters? The light may burn brightly—it cannot be seen by him whose eyes are covered. But take off the bandages, and he will enjoy its brightness! If the privileges granted to the Jews are not to be mere fine phrases,—if the return of occurrences like those which have recently brought so much misery and sorrow upon Israel, is to be lastingly obviated, vigorous measures must be taken, by which the evil can be not only superficially but radically redressed.

If I have endeavoured in the above to give you a sketch of the misery of our brethren in Syria, it has not been done with the intention of exciting a barren feeling of sympathy, which, perhaps, shows itself in a mere shrug of the shoulders. No; as the physician anxiously inquires into the state of his patient, only with a view to his cure, so I have represented to you the lamentable condition of my brethren, in the hope of its amelioration. And what circumstances could be more favourable for effecting this purpose than the present. Just now, when the attention of all our brethren in the West is directed to the East, when we are about to immortalize the remembrance of the proceedings of Sir M. Montefiore and M. Cremieux by a lasting monument,—now is the best time for effecting something *lasting* for our brethren in Syria. As a token of gratitude to Montefiore, it has been proposed to erect a statue, establish a college, or present him with a silver service, subscriptions for which have been set on foot. I ask, could the noble-minded man be better rewarded—could the memory of his efforts be better and more forcibly perpetuated—could the contributions which have been offered with true enthusiasm, even by the poorest portion of the Jews of this country, be better applied than by our going hand in hand with him in the prosecution of his purposes, by entering into the spirit of his noble-minded plans? For the present I only touch on this subject, which certainly deserves more serious attention, and I will, therefore, on another occasion enter more fully into it.

Talmudists and Anti-Talmudists in Berlin.

MANY people seem to think that all the Jews may be described as belonging to one or the other of these two very important classes.

There are, indeed, *many decided Talmudists* to be found among them—Jews who, with slavish anxiety and superstitious awe, endeavour to keep every part of every law contained in that vast compendium of human ordinances. These persons have a decided opinion, and a distinct object of pursuit. Every hour, every moment, that can possibly be spared from the pressing business of the day, and the necessary refreshment of sleep in the night, is devoted to the study of the oral law. History and geography, poetry and romance, literature and science, light reading and serious study, are all alike thought to be almost, if not altogether, unnecessary, if not absolutely sinful. The acquiring a modern language, and an attention to grammar, is abhorred as unworthy the care of a son of Abraham, as dangerous to the higher claims of morality, and repugnant to the holier and better feelings. The Talmud, and the Talmud alone, is the object of research, attention, and delight. As everything that ought to be known is supposed to be contained in that work, and as the life of man is not sufficient to complete the study of it, of course every thing that diverts the mind from this sole object is thought to be inexpedient, if not downright wicked.

Then there are A FEW *anti-Talmudists*—men who know the absurdity of the Talmud and the mischief which these laborious trifles have brought upon their nation. They see the folly and the danger of the system, and they are determined to avoid it; they take every fair and fitting opportunity to protest against it, and would gladly see every vestige of its authority and influence entirely done away with.

But this last class is not numerous. Very few have any

distinct notion of the matter. A *very large party* would gladly be free, but they know not how,—would gladly find some resting-place, but they know not where to look for it.

Of this description of persons we have a striking example in a letter addressed, a short time since to the editor of a German Jewish newspaper, from which we have taken the following extracts. The writer, like so many of his Jewish brethren, has no acquaintance with “the truth as it is in Jesus.” He has never felt the comfort and power of the Divine promises. He would gladly fear and serve God ; he dreads the coldness and the death of indifference ; he struggles against that degree of light which he cannot shut out from himself, and tries hard to prop up some decent semblance of a religious system, by retaining a part, at least, of Rabbinical Judaism.

But we must let him speak for himself :—

Our condition is, it cannot be denied, a very bad one. It will hardly be believed to what degree all religious observances are gradually banished from our families by our habits of life, which are hostile even to those harmless customs which cannot give the least offence, and do not require any expense worth speaking of. I will not now speak of the observances of the Saturday or of the feast days ; it has become impossible, even for those who do not merely sell by the yard, for many of our great manufacturers to close their shops on those days. This is now acknowledged even by the most pious Jews who have grown-up children ; they are already painfully compelled to wink at it, and to desist from such accusations against a generation which has much to struggle with in order to satisfy the wants which, in our days, imperatively press upon every father of a family. Even in the houses of pious families, it is necessary to observe the Christian holydays, on account of the servants, the book-keeper, &c., even though the observance consists merely in having better things on the table. This you will find in every household, in the most pious families. But even the most innocent customs and ceremonies which do not require any sacrifice, disappear gradually, and give place to Christian ceremonies, the origin and cause of which is not by far so holy and important as those ancient ones.

Every one will acknowledge, for instance, that our little illuminations on *הנוכה* (Hanucha, the Feast of Dedication), are much more rational and look much better, than the Christian rejoicings at Christmas. You may certainly omit those illuminations, and for all that remain a Jew, and you may keep Christmas without being a

Christian ; every one, however, will acknowledge, that if the choice is left to the Jew, he ought to prefer the former ; but, alas ! the choice is hardly now left him. You will scarcely believe me, but so it is, that Christmas festivities have gradually crept into Jewish houses, and supplanted the innocent rejoicings of our youthful days, often even against the will of the fathers and mothers of the families. This appears to be a trifle, hardly worth mentioning, and so it is strictly speaking, but the moral impression it leaves on the minds of our youth is immense. The playthings, the habits of youth will leave an indelible impression on the mind, and appear sacred and delightful even in old age.

What can exalt ourselves or our religion more than the pride with which we can say, We are Jews ? If in doing so we cannot boast of superiority, we repudiate by that exclamation many errors, which—we need not hesitate to confess it—are contained in the religion of our Christian brethren ; but, alas ! it is becoming a matter of impossibility to implant in the minds of our youth this noble consciousness of indwelling power. This consciousness, will you believe it, is overthrown by the *toleration* of our Christian fellow-citizens. The playmates of *our* youth, have sometimes scared us away by abusing us with, “You are a Jew ;” although it was painful to our feelings, yet it called forth in nobler minds the pride of conscious dignity ; but how is it now ? I must relate to you what happened to me the other day ; I had bought a spelling-book for my child, which, as I afterwards found, contained the following pictures under the letters ; for F a flag, for G a garden, for H a Hercules, for J a Jew, &c. ; the child knew very well the representations intended for F and G, but asked me to tell him what was meant by “Hercules” and “Jew.” Believe me, though at first the matter appeared ludicrous, it made me very serious ! And this child has still many things to go through. Under the direction of a pious mother the Jewish customs and observances are as much as possible kept up in the house ; but after all, the Sunday, the day of general rest, is still more solemn than the Saturday, even though the table be covered with a clean cloth, and the parents occasionally should find time to go to the place of worship. And although the child is pleased at the lights on the Feast of Hanucha, Christmas remains deeper impressed upon its memory, more especially on account of the presents and playthings which follow in its train, and which servants and playmates do not fail to keep up the remembrance of. And, if he were asked, the child would perhaps rather take me for a *Hercules* than for a *Jew*.

When we were children, we were taught, before we were five years old, to think of God the whole day, and religion was gradually mixed up with our ideas ; but now we must look for amends from another side. . . . The synagogue is to establish schools for religious instruction ! Is the synagogue also to compose the book from which the children are to be taught ? No ! Which, then, of the existing books is to be used for imparting the fundamental doctrines of religion, or who is the teacher of religion to be employed ? We have one old Judaism, with its venerable representatives ; we have also

many new Judaisms, which differ not a little from each other. . . . I think every one will acknowledge that before the directors of the community can be called upon to provide the *best form* for religious instruction, the question, which is the *best religion*, must first have been settled; but this does not exist anywhere but in the heads of those who manufacture reforms, constitutions, and institutions, in the twinkling of an eye. . . .

Methinks I see already furtive glances cast towards Christianity. Can Christianity help us? Do not, I beseech you, compare the present reform among the Jews with the Christian Reformation! Luther's Reformation was an *honest* one; he swore on the Scriptures, and no thought arose in his heart which deviated a hair's breadth from the Word of God. That was the reason why his work succeeded, whereas now levity goes for courage, and dialectic skill, with its diplomatic windings, for simple eloquent honesty. . . .

If any one does not appear to be aware of the fearful gulf which separates the present Jewish generation from the last, let him look at the old portion of the community, and let him then be told that the children of those he sees there contrite and moved to tears, laugh at the idea of a particular day appointed for the judgment of the world; if, after this sight, he still continues to think it easy to compose a general form of worship for the edification of both sexes, you may tell him upon your honour, he is a fool! We must first have a proper religion, before a proper form for religious instruction can be provided; the idea of prayer, as it exists in Judaism, must first be explained, before forms of prayer can be composed. This latter question would necessarily involve the doctrine of guilt, of sin, of retribution, of grace, of forgiveness, of atonement, &c., and who, up to the present time, has settled these questions? who will venture, without still longer delay, rashly to decide on these critical points?

If we consider our religion, as handed down to us from our forefathers, we find the origin of it in the Torah, from which everything is derived, and we have also that which has been founded on this, and which, among the public, erroneously bears the name of the Talmud. If we take it for granted that the Scriptures are binding, the question then arises, whether the same is the case with the doctrines of the Talmud; and this question is the subject of much controversy. The old party, the pious, contend, that during the forty days that Moses was on Mount Sinai, God instructed him by word of mouth in the interpretation of the written law, and that this interpretation was handed down from generation to generation, until the time of the compilation of the Talmud. Their opponents contend that these interpretations are of human origin, and were called for by the inadequacy of the scriptural laws for exigencies which have occurred in later times. These are called Rationalists, and although no decided fundamental principle has as yet been laid down, it is easy to see that there is much ground for supposing the principles of this doctrine tenable, and that, if they were called upon, this party might fully justify the position they have taken up; but

it would only be on the supposition that *the Scriptures are binding*. Even on this supposition there are many obstacles in the way of establishing this theory for practical application. This cannot be wondered at, if we consider that we possess no solid fundamental work in which the principles of this Rationalism are unalterably laid down. But this difficulty is increased, yea, the very tenability of rationalistic position is endangered, and must even break down, if you do not acknowledge the binding authority of the Scriptures; but, alas that we must say it! the Rationalists do *not* consider the Scriptures binding. . . .

We are not blind, and we will not be blind. It would, also, not profit us in the least to shut our eyes, for falsehood never yet did, nor shall it, if God still be with us, obtain the mastery in Israel. Do not again cast your furtive glances towards Christianity; for that *was honest* in its day, else it would not have succeeded. He who searches the hearts knows how I am grieved in my heart at this state of things; but if you have an honest heart you cannot, you must not, be silent, if you see this rotten generation forswear integrity for the paltry lures of office, and yet dare to take its stand in history by the side of those who were ready to sacrifice their lives for their convictions. . . .

The public requires conviction—honest conviction. I must acknowledge, it esteems and loves also the honest convictions of the old and pious, although it cannot agree with them. We can no more pray in the spirit in which they pray; we cannot join in their hopes; but we will not laugh in their venerable faces, when they say, with tears in their eyes, “וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ” (and build Jerusalem the holy city), and we will not exult in seeing them stand alone in their grief, in their longing for days that do not arrive, and which we do not pray for. . . .

The time will come—how soon we know not, but it will come, when new-fashioned, rational Rabbinitism will new model Judaism. From categories taken from Scripture, worthy of our knowledge, worthy of our age, it will renew the eternity of the old covenant, and apply it to practical life. Look at the present generations, look at our fathers and at our children! Where is the bond that unites them? Tell your children how your forefathers have been driven from land to land, and how their blood has been shed, and for what? They stare in innocent wonder, and do not understand you. It is true the times of our pious fathers are passed, but *our* time has not arrived. Or is it a time in which we fear to touch the mighty elements, and rest satisfied with white-washing the fragile walls, within which we will not live? and shall we leave this to our children? Our fathers were men of honour; they gave us, together with their religion, the vital spark which animated them, and told us to live as they did. But shall we give our children that which we cannot possibly think to be a vital spark, and deceive them by hiding it under a new garment? Is this our time? Let us confess it, our time has not yet arrived; and yet it must come and it shall come, like every necessary event in history. We do not know when, but

a spirit will come, perhaps also an individual, full of all the learning and the philosophy of our times, but also filled with that Divine and exalted simplicity which we meet with in all great reformers, in all godlike natures, who have spoken with childlike simplicity, intelligible to the whole world, and yet as great, as exalting, as the Spirit which speaks to us so powerfully out of the Old Testament. Was not Israel called to lift up a light for all the nations of the earth, and is it possible that that spirit should have been lost which penetrated into the soul of wild barbarians, bent their knees, and elevated their hearts? Single miracles may cease; *that which is miraculous* endures for ever!

“Temple” of the Reformed Jews in Hamburg.

THE “Orient,” No. 21, for May 21st, 1842, contains a translation of some remarks on the Jewish “Temple” at Hamburg, which appeared in the “Jewish Intelligence” for February last. The editor of the “Orient” gives the following reason for inserting the article in question:—

Our motive in giving a translation of the above, is to give our readers an instance of the presumption with which modern intolerance passes judgment on our institutions, in its anxiety for our conversion. It is unnecessary to add, that no Jew, of whatever party, can assent to the opinions of the writer of this article.

It is not, however, quite easy to understand why it should be presumption in any one to express an opinion concerning a public institution founded for religious purposes. We have been accustomed from earliest childhood to read about *the Temple*. The altar and the high priest, the sacrifices and the incense, and all the services of the sanctuary, with all their splendour and mystery, their importance and their solemnity, are objects most frequently present to our thoughts, most dear to our affections, most intimately connected with that dispensation of mercy, which is the only ground of all our hopes.

When we hear, then, that there is a *Temple* now existing ; that among our own neighbours, in our own times, a building has been erected and is now used, which bears the name so familiar to our ears, or so interesting to our best and holiest feelings, we cannot remain unmoved. Had it been a castle or a pyramid, a pillar or an arch, it might reasonably have excited our curiosity, and engaged our attention. But a *temple* is a place of commanding interest for every one, and must of necessity excite in the mind of the serious beholder, either emotions of lively gratitude to God for whose worship the edifice has been intended ; or sensations of keen regret at the misapplication of the zeal which has led to an attempt to serve our heavenly Father, in a way which is not consistent with his revealed will.

For this “temple” does not take its name from any of those buildings in which a wretched and degrading idolatry was practised ; it is called a “*Jewish temple*.” It is intended for the worship of the God of Israel, the true eternal living God. The Jews are our brethren, their name is every day on our lips ; we can never pray, never praise God, never hope for heaven, never successfully attempt to escape from that wrath to come, which we feel to be our just doom, without referring to the message of salvation which we have received from this very nation, without applying for instruction to Him who taught in “the temple,” and joining in heart with those who trod the courts of that holy place.

Let then no one complain of us as intruders, if we give utterance to our feelings and expression to our opinions, concerning this or any other attempt made among the Jews to establish services of a religious kind, or to promote that which they hold to be right and true. We would treat them and all men with candour and courtesy ; we have long been accustomed to discuss questions of the utmost importance to the well-being of man, with many of the most learned and most distinguished members of the Jewish community, and have been treated with the greatest kindness and forbearance

We have learnt much from them, and feel we can never sufficiently regret the vast amount of prejudice and ill-will which prevail among many Christians, and have so often prevented those of our own community from better understanding the real excellency and worth which distinguish the character of many of the sons of Judah now living among us. But while we would endeavour to be in very deed "gentle towards all men," we would ever hope to act according to the direction which enjoins that in our love we should "speak the truth."

We would never forget that there must be some degree of mistake and error in everything which frail man thinks, or says, or does, and that we have the greatest reason to say *מייביו שגיאות*; but in this case the matter is too plain and too simple, for us to feel much hesitation or doubt, as to the correctness of the opinion we have expressed. Only let a man of plain understanding and common sense read carefully what the Bible tells him concerning the "Jewish Temple," and then let him visit the modern building we have referred to; let him go there, not in a spirit of vain curiosity, still less of angry prejudice, and let him listen attentively to the services performed and the sermons preached; let him look carefully at the prayer-book which is used, and the hymns which are sung, and there can be no doubt as to the result. A feeling of disappointment and sadness must take possession of him. If he believe that the ancient temple was anything better than a fond device of man's invention, and that the priesthood was an institution of God's appointment, he must mourn over the change. He must be moved to sorrow when he looks around him, and thinks that with the exception of a few occasional visitors like himself, he is surrounded by the sons and daughters of the father of the faithful, and the descendants of those over whom David reigned, and the prophets taught; and yet, while Abraham "believed in God, and he counted it to him for righteousness;" while *all* the holy men of old, from the

very beginning of the world, feared to draw nigh before God without an atoning sacrifice; yet these their children and living representatives have tried to find another way. Left to their own endeavours, they are not taught to pray for the influence of that Holy Spirit who alone can sanctify our souls; they are not taught to look to Him who was wounded for our transgressions and bruised for our iniquities, and made his soul an offering for sin. They are called upon to work out their own salvation, but not in the way appointed by God, and are never taught that God worketh in us.

David lives and reigns, but they seek him not. (Hosea iii. 5.) The Holy Spirit has been promised by him who cannot lie, and will not deceive (Ezek. xxxvi. 27); but they ask not for his help. We tremble when we remember with what heartless indifference we have often heard the sons of Jacob repeat the glorious words, **ובא לציין גואל** “The Redeemer shall come to Zion.” When, at the conclusion of the service, we asked some of the worshippers in the synagogue by whose side we had just before been standing, engaged in silent prayer to the God of Abraham that he would fulfil the petition in which we joined most sincerely and most heartily, what they meant by the solemn words they had just uttered, what was the answer we received in a fearful majority of cases? We will not attempt to describe the trifling manner in which they too often confessed their apathy and their unbelief in the promises of God. The inspired prophet has described this sickening indifference in the volume of truth, and our eyes see, and our ears hear, the confirmation of that which he was commissioned to declare, “They say, our bones are dried, our hope is lost, we are cut off for our parts.” This is the despair of thousands of the worshippers in the so-called “temples” of the enlightened, and the more correctly termed “synagogues” of the orthodox Jews.

But we sorrow not as those who have no hope. It becomes us to look at the sad picture, and to mark the progress of superstition and infidelity among the tribes of the Lord. But while we would not palliate the enormity of the evil and guilt which attaches to those who thus forsake the living and true God, we would also thankfully record the tokens of returning life among the nation of whom we speak. If thousands are turned aside through philosophy and vain deceit, and thousands are still fast bound by the fetters of tradition and superstition, vast numbers are searching for truth as for hid treasures; and there are thousands of the lineal descendants of Abraham who are now living in the communion of the visible Church of Christ, thousands who have openly and solemnly confessed their adherence to David's Son and David's Lord; and we know full well that there are thousands more who are anxious inquirers after the truth, who *are Jews* and *can assent* to the opinions we have briefly expressed.

Service for the Day of Atonement.

THE Day of Atonement is deservedly regarded by the Jews as the most solemn of all the days in the year. The injunctions for the observance of this day, as well as the purpose for which it was instituted, abundantly mark its importance.

The Jews in modern times, having no temple, priest, or sacrifice, have endeavoured to find out something which they can substitute for the solemnities of this most sacred day, as enjoined by God. (See "Old Paths," No. 36.)

They fast and pray with a severity and diligence which may well put the careless indifference of many nominal worshippers to shame; but fasting and prayer are not appointed by God as the means for reconciliation for the sinner. Vain is the effort to find any other hope for the guilty transgressor than that pointed out by God himself. (Lev. xvii. 11.)

The friend of Israel must naturally look to the religious observances which prevail in the synagogue on this day, with the deepest and most painful interest. He sees his brethren of the house of Judah shrouded in their graveclothes, thereby acknowledging that in consequence of the sins they have committed during the past year, and in the course of their whole lives, they deserve to die, and are dead in the sight of God.* He hears them mourning and sighing, and confessing their sins, while they smite on their breasts and stand barefoot during the exhausting services, which admit of no cessation during the whole of the day. From a very early hour in the morning till the return of night, there is no intermission. It is one continued effort—one single unbroken service. Early on the close of the preceding day, the 9th of Tisri, the Jew, in compliance with the ancient custom, which makes the appearance of the star of evening to be the commencement of the new day, had hastened to the crowded synagogue, and joined in a long and affecting service. And after the repose of a short night, those who did not feel themselves equal to undertake a service which should last the whole of the twenty-four hours of which the sacred day consists, are eager to enter on the solemn employments of confession, intercession, and supplication.

The very appearance of the synagogue on these occasions

* It is customary among the Jews, that when a marriage takes place, the bride presents the bridegroom with a long white linen garment, which is often highly ornamented, and is worn every year in the synagogue on the Day of Atonement, and after death serves as a shroud.

has something most solemn and striking in it. A vast number of lights are kindled, as if in contrast with the sadness and gloom which are strongly marked in the countenances of many of the earnest worshippers; and every one present seems to join in the service with an anxiety of attention which is sought in vain on other occasions.

Hundreds who during the rest of the year may be seen on the Sabbath eagerly engaged in the pursuit of pleasure, on horseback and in their carriages, or carelessly and quietly smoking their pipes at home, in defiance of the injunctions of the rabbies, who interpret the commands, "On the seventh day thou shalt rest," and, "Ye shall kindle no fire throughout your habitations upon the Sabbath-day," to the utmost strictness of the letter, are now as serious as any in their devotions. On ordinary Sabbaths they may be found as busy and as worldly as any of their neighbours, engaged in the avocations of commerce, or lost in dissipation; but now they fast and pray with fear and trembling, and hope to atone for all their past neglect by a strict observance of this particular day. Thus they sometimes call it the "Sabbath of Sabbaths," in allusion to Leviticus xvi. 31, as if the expression, *שבת שבתון*, afforded some kind of excuse for hoping that this day could be in some measure a substitute for the other Sabbaths of the year, as being peculiarly solemn. Those who adopt this opinion seem to forget that the same words occur in Exod. xxxi. 15, and are applied to the Sabbath itself.

We do not, indeed, speak of this neglect of the Sabbath in comparison with the Day of Atonement, as if it were a prevailing or general practice in Israel, for, on the contrary, they very commonly make the most enormous sacrifices of time and gain, in abstaining from their daily callings on the seventh day, and on other festivals, as any one may see by visiting the Jewish quarter in London, or any place where a considerable number of Jews reside, on those days. But while a great number are thus strict and self-denying in

their regular compliance with the requirements of those laws whose authority they wish to maintain, we cannot fail to observe how great the effect is which the return of the annual solemnity of the Day of Atonement produces among the thoughtless and indifferent.

We have thus a striking proof that there is a strong feeling, an innate conviction in the mind, which the most hardened sinner, and the gayest votary of pleasure, can scarcely overcome, that man is at enmity with his God, and requires reconciliation, atonement, and a propitiation ; and if the transgressor knows not the new and living way to the Father, opened and consecrated by the blood of the Eternal Lamb of God, he naturally turns aside to seek for other ways and means to which he may cling, and thus endeavours to drown the alarming voice of conscience, and find peace.

We cannot attempt to convey anything like an adequate idea of the various prayers which are used in the synagogue on this occasion, in one short article. Many of them are most beautiful and touching expressions of sorrow for sin and hope in God's mercy. At present we must confine ourselves to one part of the service, and in so doing, we wish especially to call the attention of our readers to those parts of the "Service for the Eve of the Day of Atonement," which have been *omitted* in the prayer-book used by the "British Jews." They, having endeavoured to make the Word of God their guide and rule in the selection of those parts of the ancient services which they have retained and adopted, have been led to discard many things which for ages have been almost universally used by their brethren.

The usual service commences with the following form, which is repeated three times, in the most solemn manner :—

כל נדרי • ואסרי • ושבועי • וחרמי • וקונמי • וקנוסי •
 וכנויי • דנדרנא • ודאשתבענא • ודאחרימנא • ודאסרנא
 על נפשתנא : מיום כפרים זה עד יום כפרים הבא עלינו
 לטובה : בכלהון אחרטנא בהון • כלהון יהון שרן • שביקון

שביתין • בטלין ומבטלין • לא שרירין • ולא קימין •
 נדרנא לא נדרי • ואסרנא לא אסרי • ושבועתנא לא
 שבועות :

All vows, obligations, oaths, or anathemas, whether termed קונם קונם, or otherwise, which we shall have vowed, sworn, devoted or bound ourselves to, from this Day of Atonement until the next Day of Atonement (whose arrival we hope for in happiness), we repent, aforehand, of them all; they shall all be deemed absolved, forgiven, annulled, void, and made of no effect; they shall not be binding, nor have any power; the vows shall not be reckoned vows, the obligations shall not be obligatory, nor the oaths considered as oaths.

We are told in a note to the German translation of this service, by Heidenheim, published at Rödelheim, that the vows, obligations, &c., here mentioned, are intended to include those only which are made or entered into inadvertently; and Isaac Levi, the English translator, tells us that this form of words refers only to those which “operate solely on the individual, without any connexion or relation with any other person, and affect only his own conscience and his conduct towards the Deity.” He quotes the Talmud to prove that “oaths can only be dissolved which a man may make to bind his own person; but those which relate between him and his neighbour, cannot be dissolved without the concurrence of the other party.”

Everybody knows that there are a great number of right-minded, honest men to be found in the Jewish community, who would shrink with the utmost horror from the thought of finding in this form any extenuation for a breach of any promise or contract of whatever kind or sort it may be; but still we cannot but rejoice that the new prayer-book has got rid of this detestable relic of those times when indulgences were sold for money, and absolution was granted for intended crimes of the grossest nature, as well as for those which had already been committed. It is indeed high time that it was expunged from every Jewish prayer-book, for while the better educated and more serious part of the nation may confine the expression to those inadvertencies and failings for

which we must all humbly and earnestly implore forgiveness : we cannot forget that in every congregation there must always be a great many who are ignorant, and some who are careless, and these may never hear of the distinctions which others have made, and are in obvious danger of being led astray by the words they have heard in the house of prayer, at the very time when they were seeking for pardon and amendment. The Sephardim, or Portuguese Jews, use a different form of words, saying, מיום הכפרים שעבר עד יום מיום הכפרים הזה עלינו לטובה : thus referring to the year that is past instead of that which is to come.

The following confessions of sin are very familiarly known among the Jews, as they occur several times in the services of the Day of Atonement, and are also frequently used on the previous days. The new prayer-book has omitted them, except a few expressions which we have marked with an asterisk :—

• אשמנו • בגדנו • גזלנו • דברנו דופי • העוינו • והרשענו •
 • זדנו • חמסנו • טפלנו שקר • יעצנו רע • כזבנו • לצנו •
 • מרדנו • נאצנו • סררנו • עוינו • פשענו • צררנו • קשינו •
 • עורף • רשענו • שחתנו • תעבנו • תעינו • תעתענו •
 • סרנו ממצותיך וממשפטיך הטובים • ולא שוה לנו •
 • ואתה צדיק על כל הבא עלינו • כי אמת עשית ואנחנו
 הרשענו :

We have trespassed ; we have dealt treacherously ; we have stolen ; we have spoken slander ; we have committed iniquity, and have done wickedly ; we have acted presumptuously ; we have committed violence ; we have framed falsehood ; we have counselled evil ; we have uttered lies ; we have scorned ; we have rebelled ; we have blasphemed ; we have revolted ; we have acted perversely ; we have transgressed ; we have oppressed ; we have been stiff-necked ; we have acted wickedly ; we have corrupted ; we have done abominably ; we have gone astray, and have caused others to err ; we have turned aside from thy excellent precepts and institutions, and which hath not profited us ; but thou art just concerning all that is come upon us ; for thou hast dealt most truly, but we have done wickedly.

מה נאמר לפניך יושב מרום • ומה נספר לפניך שוכן
 שחקים • הלא כל הנסתרות והנגלות אתה יודע :

O! what shall we say in thy presence, O *thou* who dwelleth above the universe? Or, what shall we declare unto thee, who resideth *above* the skies? Knowest thou not all the secret *things*, as well as the revealed?

אתה יודע רזי עולם • ותעלומות סתרי כל חי: אתה חופש כל חדרי בטן • ובוחר כליות ולב: אין דבר נעלם ממך • ואין נסתר מנגד עיניך: ובכן יהי רצון מלפניך יי אלהינו ואלהי אבותינו • שתסלח לנו על כל חטאתינו • ותמחול לנו על כל עונותינו • ותכפר לנו על כל פשעינו:

Thou knowest all the secrets of the world, and the most hidden transactions of all living. Thou searchest all the inward parts, and examinest the reins and the heart; so that there is nothing concealed from thee, neither is there anything hidden from thy sight. O may it then be acceptable in thy presence, O Eternal, our God! and the God of our fathers, to pardon all our sins, and forgive all our iniquities, and grant us remission for all our transgressions.

על חטא שחטאנו לפניך באונס וברצון* ועל חטא שחטאנו לפניך באמוץ הלב •
 על חטא שחטאנו לפניך בבלי דעת ועל חטא שחטאנו לפניך בבטוי שפתים •
 על חטא שחטאנו לפניך בגלוי עריות ועל חטא שחטאנו לפניך בגלוי ובסתרי* •
 על חטא שחטאנו לפניך בדעת ובמרמה ועל חטא שחטאנו לפניך בדבור פה •
 על חטא שחטאנו לפניך בהונאת ריע ועל חטא שחטאנו לפניך בהרהור הלב •
 על חטא שחטאנו לפניך בועידת זנות ועל חטא שחטאנו לפניך בודוי פה •
 על חטא שחטאנו לפניך בזלזול הורים ומורים ועל חטא שחטאנו לפניך בזדון ובשגגה •*
 על חטא שחטאנו לפניך בחזק יד ועל חטא שחטאנו לפניך בחלול השם •
 על חטא שחטאנו לפניך בטמאת שפתים ועל חטא שחטאנו לפניך בטפשות פה •
 על חטא שחטאנו לפניך ביצר הרע ועל חטא שחטאנו לפניך ביודעים ובלא יודעים:

ועל כלב אלוה סליחות • סלח לנו • מחל לנו • כפר לנו * :

For the sin which we have committed against thee, either by compulsion or voluntarily, and for the sin which we have committed against thee with a stubborn heart.

For the sin which we have committed against thee out of ignorance, and for the sin which we have committed against thee with the utterance of our lips.

For the sin which we have committed against thee with incestuous lewdness, and for the sin which we have committed against thee either publicly or secretly.

For the sin which we have committed against thee with deliberate deceit, and for the sin which we have committed against thee with speech of the mouth.

For the sin which we have committed against thee by oppressing *our* neighbour, and for the sin which we have committed against thee by the *evil* cogitation of the heart.

For the sin which we have committed against thee by assembling to commit fornication, and for the sin which we have committed against thee by acknowledging our sin with our mouth (but do not repent in our heart).

For the sin which we have committed against thee by despising our parents and teachers, and for the sin which we have committed against thee, either presumptuously or ignorantly.

For the sin which we have committed against thee with violence, and for the sin which we have committed against thee by profanation of thy name.

For the sin which we have committed against thee with defiled lips, and for the sin which we have committed against thee with foolish expressions.

For the sin which we have committed against thee either knowingly or without deliberation.

Yet, for all of them, O God of forgiveness! forgive us, pardon us, and grant us remission.

על חטא שחטאנו לפניך בכחש ובכזב ועל חטא שחטאנו לפניך בכפת שוחד •

על חטא שחטאנו לפניך בלצון ועל חטא שחטאנו לפניך בלשון הרע •

על חטא שחטאנו מפניך במשא ובמתן ועל חטא שחטאנו לפניך במאכל ובמשתה •

על חטא שחטאנו לפניך בנשך ובמרבית ועל חטא שחטאנו לפניך בנבול פה •

על חטא שחטאנו לפניך בשיח שפתותינו ועל חטא שחטאנו לפניך בסקור עין •

על חטא שחטאנו לפניך בעינים רמות ועל חטא שחטאנו
לפניך בעזות מצח •
ועל כלם אלוה סליחות • סלח לנו • מחל לנו • כפר לנו •

For the sin which we have committed against thee by denying and lying, and for the sin which we have committed against thee by taking or giving a bribe.

For the sin which we have committed against thee by scoffing, and by the sin which we have committed against thee by calumny.

For the sin which we have committed against thee in traffic, and for the sin which we have committed against thee in meat and drink.

For the sin which we have committed against thee by extortion and usury, and for the sin which we have committed against thee by immodest discourse.

And for the sin which we have committed against thee by chattering, and for the sin which we have committed against thee with the twinkling of *our* eyes.

For the sin which we have committed against thee with haughty looks, and for the sin which we have committed against thee with shamelessness.

Yet for all them, O God of forgiveness! forgive us, pardon us, and grant us remission.

על חטא שחטאנו לפניך בפריקת עול ועל חטא שחטאנו
לפניך בפלילות •

על חטא שחטאנו לפניך בצדית ריע ועל חטא שחטאנו
לפניך בצרות עין •

על חטא שחטאנו לפניך בקלות ראש ועל חטא שחטאנו
לפניך בקשיות עורף •

על חטא שחטאנו לפניך בריצת רגלים להרע ועל חטא
שחטאנו לפניך ברכילות (נ"א ברכל) •

על חטא שחטאנו לפניך בשבועת שוא ועל חטא שחטאנו
לפניך בשנאת חנם •

על חטא שחטאנו לפניך בתשומת יד ועל חטא שחטאנו
לפניך בתמהון לב •

ועל כלם אלוה סליחות • סלח לנו • מחל לנו • כפר לנו •

For the sin which we have committed against thee by shaking off the yoke of *thy law*, and for the sin which we have committed against thee by litigiousness.

For the sin which we have committed against thee by treachery to *our* neighbour, and for the sin which we have committed against thee by envy.

For the sin which we have committed against thee by levity, and for the sin which we have committed against thee by our stubbornness.

For the sin which we have committed against thee by running swiftly to do evil, and for the sin which we have committed against thee by tale-bearing.

For the sin which we have committed against thee by false swearing, and for the sin which we have committed against thee by causeless enmity.

For the sin which we have committed against thee by embezzlement, and for the sin which we have committed against thee by extacy.

Yet for all them, O God of forgiveness! forgive us, pardon us, and grant us remission.

ועל חטאים שאנו חיבים עליהם . עולה :

ועל חטאים שאנו חיבים עליהם . חטאת :

ועל חטאים שאנו חיבים עליהם . קרבן עולה ויורד :

ועל חטאים שאנו חיבים עליהם . אשם ודאי ותלוי :

ועל חטאים שאנו חיבים עליהם . מכת מרדות :

ועל חטאים שאנו חיבים עליהם . מלקות ארבעים :

ועל חטאים שאנו חיבים עליהם . מיתה בידי שמים :

ועל חטאים שאנו חיבים עליהם . כרת (וערורי) :

Also for the sins for which we were obliged to bring a burnt-offering.

And for the sins for which we were obliged to bring a sin-offering.

And for the sins for which we were obliged to bring an offering according to our ability.

And for the sins for which we were obliged to bring a trespass-offering for either a certain or a doubtful sin.

And for the sins for which we were obliged to suffer the stripes of contumacy.

And for the sins for which we were obliged to suffer flagellation.

And for the sins for which we have incurred the penalty of death by the hand of God.

And for the sins for which we have incurred the penalty of extirpation and being childless.

ועל חטאים שאנו חיבים עליהם . ארבע מיתות בית דין :
 סקילה שריפה . הרג . וחנק . על מצות עשה . ועל מצות
 לא תעשה . בין שיש בה קום עשה . ובין שאין בה קום עשה .
 את שגלויים לנו . ואת שאינם גלויים לנו . את שגלויים לנו
 כבר אמרנום לפניך . והודינו לך עליהם : ואת שאינם גלויים
 לנו . לפניך הם גלויים וידועים . כדבר שנאמר . הנסתרת ליי
 אלהינו . והנגלת לנו . ולבנינו עד עולם' לעשות את כל

דברי התורה הזאת: כי אתה סלחן לישראל. ומחלן לשבטי ישרון בכל דור ודור. ומבלעדיך אין לנו מלך מוחל וסולה (אלא אתה):

And for the sins for which we have incurred the penalty of the four kinds of death formerly inflicted by our tribunal of justice, viz., stoning, burning, beheading, and strangling; for transgressing affirmative precepts or negative precepts, whether an action be appropriated thereto or not, as well as those which are known unto us as those which are unknown unto us. As for those which are known unto us, we have already made confession of them before thee, O Lord our God, and the God of our fathers. And those which are unknown unto us are known and evident before thee, O Eternal, our God! but the revealed things belong unto us and our posterity for ever to perform all the words of this law; for thou art the pardoner of Israel, and who granteth remission of *sins* unto the tribes of Jeshurim in all ages, and besides thee there is none to whom we appeal for pardon and forgiveness.

אלהי עד שלא נוצרתי איני כדאי. ועכשיו שנוצרתי כאלו לא נוצרתי. עפר אני בחיי. קל וחומר במיתתי. הריני לפניך ככלי מלא בושא וכלמה: יהי רצון מלפניך יי אלהי ואלהי אבותי. שלא אחטא עוד. ומה שחטאתי לפניך מחוק (נ"א מרק) ברחמיך. הרבים אבל לא על ידי יסורים וחלים רעים:

O, my God! before I was formed I was unworthy; and now that I have been formed, am as though I had not been formed: dust I am in my lifetime, how much more at my decease! Behold, *I stand* before thee as a vessel full of shame and confusion.

O, may it be acceptable in thy presence, O Eternal, my God! and the God of my fathers, to assist me that I sin no more; and *the sins* which I have already committed against thee, blot out through thy mercy, but not by chastisement and malignant sickness.

The following contains an enumeration of the grounds on which Rabbinism teaches its followers to rest their hopes for the forgiveness of their sins:—

אל רחום שמך: אל חנון שמך: בנו נקרא שמך: יי עשה למען שמך: עשה למען אמתך: עשה למען בריתך עשה למען גדלך ותפארתך: עשה למען דתך: עשה למען הודך: עשה למען ויעודך: עשה למען זכרך: עשה למען חסודך: עשה למען טובך: עשה למען יהודך: עשה למען כבודך: עשה למען למודך: עשה למען מלכותך: עשה

למען נצחך : עשה למען סודך : עשה למען עזך : עשה
 למען פארך : עשה למען צדקתך : עשה למען קדשתך :
 עשה למען רחמך הרבים : עשה למען שכינתך : עשה למען
 תהלתך : עשה למען אוהביך שוכני עפר : עשה למען
 אברהם יצחק ויעקב : עשה למען משא ואהרן : עשה
 למען דוד ושלמה : עשה למען ירושלים עיר קדשך : עשה
 למען ציון משכן כבודך : עשה למען שוממות היכלך : עשה
 למען הריכות מזבחך : עשה למען תינוקות של בית רבן :
 עשה למען דם עבדיך השפוך : עשה למען הרוגים על שם
 קדשך : עשה למען טבוחים על יחודך : עשה למען באי באש
 ובמים על קדוש שמך : עשה למען יונקי שדים שלא חטאו :
 עשה למען גמולי חלב שלא פשעו : (עשה למען יתומים
 ואלמנות) : עשה למענך אם לא למעננו : עשה למענך
 והושיענו :

Most merciful God is thy name ! most gracious God is thy name !
 we are also called by thy name. As Lord grant our request for thy
 name's sake. Grant it for the sake of thy truth. Grant it for the
 sake of thy covenant. Grant it for the sake of thy greatness and
 grandeur. Grant it for the sake of thy law. Grant it for the sake of
 thy glory. Grant it for the sake of thy promise. Grant it for the
 sake of thy memorial. Grant it for the sake of thy benignity.
 Grant it for the sake of thy goodness. Grant it for the sake of thy
 unity. Grant it for the sake of thy honour. Grant it for the sake
 of thy doctrine. Grant it for the sake of thy kingdom. Grant it
 for the sake of thine eternal existence. Grant it for the sake of thy
 decree. Grant it for the sake of thy mighty power. Grant it for
 the sake of thy excellence. Grant it for the sake of thy righteousness.
 Grant it for the sake of thy holiness. Grant it for the sake of thine
 abundant mercy. Grant it for the sake of thy Divine presence.
 Grant it for the sake of thy praise. Grant it for the sake of
 favourites who rest in the dust. Grant it for the sake of Abraham,
 Isaac, and Jacob. Grant it for the sake of Moses and Aaron.
 Grant it for the sake of David and Solomon. Grant it for the sake
 of Jerusalem, thy holy city. Grant it for the sake of Zion, the
 residence of thy glory. Grant it in compassion of the desolation of
 thy temple. Grant it in compassion of the destruction of thine
 altar. Grant it for the sake of the young children at school. Grant
 it for the sake of the blood of thy servants which hath been shed.
 Grant it for the sake of those who were slain for thy holy name.
 Grant it for the sake of those who were slaughtered for main-
 taining thy unity. Grant it for the sake of those who met the
 tortures of fire and water, for the sanctification of thy name. Grant
 it for the sake of those who suck at the breast, who have not sinned.

Grant it for the sake of those who are weaned from the truth, who have not transgressed. Grant it for the sake of orphans and widows. Grant it for thine own sake, if not for ours. Grant it for thy sake, and save us.

May the time speedily arrive when Israel shall seek for mercy in the name and for the sake of Him who was wounded for our transgressions and bruised for our iniquities. Then shall Judah be saved, and Israel shall dwell safely.

Thick, however, as is the darkness which overspread the minds of those who wrote the above, there are not wanting proofs in other parts of the services for the Day of Atonement, that some of those who compiled them had not altogether lost sight of the promises of mercy contained in the Old Testament.

Death of an Aged Israelite at Frankfurt-on-the-Maine.

THERE is joy in the presence of the angels of God over one sinner that repenteth ; but, alas ! we too often remain unconcerned and indifferent when we see a penitent successfully struggling with remaining unbelief, and the sad variety of enemies who oppose his progress. We too often excuse ourselves from taking any very lively interest in the change that is actually taking place before our eyes. Although there may be good reason to believe that the babe in Christ is gaining strength, we do not fail to remember that the enemies who have been once vanquished frequently return to the combat with renewed vigour ; and we do not rejoice over the believer, who has begun to confess his master, as we ought to do, because we yield to gloomy anticipations of future difficulties, and are too much disposed to anticipate a

painful result, in those seasons of assault and temptation to which, as we know, every Christian is exposed.

This propensity to gloomy forebodings is peculiarly prevalent when we are considering the case of our Jewish brethren. We cannot be long acquainted with many of them without perceiving some things which remind us that they are strangers in a strange land, banished from the land and home of their fathers, and have not enjoyed those advantages in early life which can be obtained only by a Christian and regular education ; but how unjust and unkind, how unchristian and inhuman, are those sad anticipations of future short-comings which we are too apt to *calculate* on ! We seem to take credit for a certain kind of *prudence* which, in the superabundance of the caution we exercise, has led us to form a *very careful* estimate of that which we suppose may reasonably be expected in any particular case which comes under our notice.

But however prevalent and injurious all this prudent foresight, and doubting apprehension of future and contingent difficulty and discouragement, may be to the heart and feelings of the individual who indulges them, and to the advancement of Israel's welfare at large, there are those of whom the most timid may speak with confidence, of whom the most distrustful may think without any lingering suspicion. Those who rest in Jesus, who have finished their course, and, having witnessed a good confession, have been found faithful unto death, call for our unfeigned respect and unqualified esteem.

The number of Jews who have embraced the faith of Christ at Frankfurt-on-the-Maine has hitherto been but limited. This cannot be wondered at, when we remember how awfully the Jews in that town have been excluded from *Christian* intercourse with their neighbours, until within the last few years. How could the Jews understand the nature of that message which our Saviour has commanded us to bring them, when regulations of police kept them literally

prisoners in their own confined and narrow street, during the celebration of public service in the Churches of Christ. The Christian Sabbath dawned in vain on the Jew whose lot was cast in that town; for the unkindly gates which fastened him within the straightened confines of his own quarter were left unbarred by those who could call themselves Christians, and still hasten to the house of prayer without compunction at leaving their unoffending brother in a confinement almost as narrow, and quite as inconvenient, as many of the prisons in which offenders against the laws of their country are confined as a punishment. These barbarous restrictions belong indeed to times past, but they still live in the memory of those who in their youth were personally subjected to them; and more than one generation must pass, before the spirit and temper which they engendered and manifested shall have ceased to exert a most unfavourable influence on the minds of the inhabitants of Frankfurt.

But in the midst of all there has been, there *is*, a remnant according to the election of grace. In the "Jewish Intelligence" for 1839, page 168, the happy death of a Christian Israelite is mentioned, who was remarkable for his unaffected piety and sincere devotedness to the service of his Saviour.

Another has just been added to the number of those who rest from their labours. Mr. Bergman departed this life, aged ninety, in the month of December last. He had been led in a very different path from the individual above referred to, who was a very active man, always engaged in some useful occupation, and always ready to confess Christ wherever he came, and he died on the evening of a day which had been spent in the service of the sanctuary; it was but an hour or two from the time that he had returned from a religious Meeting, when he was called from this world. But Mr. Bergman had been incapable of all exertion for many years, owing to his advanced age and to the almost total loss of sight. He was formerly much respected as a

teacher of Hebrew, and was supported by the kind assistance of Christian friends. His poverty was owing to his Christianity; for a rich brother would willingly have given him a comfortable home, and have provided for him, if he would have renounced his Christian profession. It was most painfully interesting to visit the aged Israelite. He could scarcely distinguish between day and night, and his hearing was become imperfect, so that he could not recognise any one who visited him without considerable difficulty.

He was most grateful to those Christian friends who visited him and read the Bible to him; and although he could no longer read the Bible himself, he always had it carefully laid ready for any one who might call on him. When referring to the promises of God, he often seemed to become another man. His memory, which had become dim from age, and failed him on many points of ordinary occurrence, enabled him to join in repeating many portions of the sacred Word, and, as he often feelingly said, the statutes of the Lord were his "songs" in the house of his pilgrimage, and a "light" in the night season. As he drew towards his end he met with some severe struggles. A kind Christian lady who often visited him observes, "Satan was roaring to seize upon his prey, but He who is *faithful and true* kept him unto the end." He died "*in peace*," after having faithfully and constantly maintained a good profession for about twenty-five years. The greater part of the time had been passed in poverty and in painful privation of many of the comforts of life. Most of those around him were not aware even of his existence; the grave and the gay hurried past his dwelling, but they knew not that in his solitary chamber this aged and believing son of Abraham was waiting upon his God. The few who knew him esteemed it a privilege to be acquainted with him.

Interview between a Converted Jew and his Father.

WE have often had occasion to refer to the great pain and distress which is felt by Jewish parents when their children publicly confess their faith in Jesus as the Saviour of the world. The bigoted Rabbinist has so long been accustomed to look upon his own nation as being in possession of great, peculiar, and exclusive privileges, that he cannot imagine *why* any member of his family should for a moment entertain the thought that any real blessing can possibly be obtained by joining any class or body of Gentiles whatever. He thinks that not only the land of Canaan, but the peculiar favour of God is the especial inheritance of the sons of Abraham : and he cannot forgive that which he considers to be downright wickedness and folly, in every Jew who seeks for salvation and peace beyond the pale of the synagogue. He thinks that baptism is an insult to his own people, and a mark of unqualified contempt for everything most dear to his own hopes and feelings.

This misunderstanding is, indeed, most inexcusable. Nothing but the most wilful and persevering refusal to hear and learn concerning the truth as it is in Jesus, can lead to such a continuance in complete and deplorable error. For many ages, indeed, the Jews have lived in such complete ignorance of the New Testament, and their Rabbinical guides have been so determined in their opposition to its humbling doctrines, and have clung so closely to that self-righteousness which it directly condemns, that it is not easy for an aged father, who has spent a long life in careful compliance with the laws which have been taught him by corrupted tradition, to understand that Christianity should show how the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, do indeed, in all their rich fulness of blessing, still belong to his people ; and that these privi-

leges are not done away by Christ, but realized and confirmed in him, and in him alone.

The aged mother in Israel thinks that there *cannot* be any just or proper reason why her beloved son should bow the knee, and worship one whom she has been taught to despise ; and as long as there is this obstinate refusal to inquire and to understand on the one side, much unnecessary pain and distress must be expected and endured. The thoughtless may, indeed, at first sight be almost inclined to blame those who, by teaching the truth, have caused so much emotion, so much excitement, where formerly superstition and unbelief held undisturbed dominion. But if we look to the history of the servants of God in ancient times, we shall see that the same afflictions befel those prophets and patriarchs of whom the world was not worthy, and who sought a better country. They also were content to be reviled and misunderstood. The patriarch left his home and his kindred that he might obey the call and inherit the promise of his God ; and the prophet continued faithfully to deliver his message, unmoved by the horrors of the prison, the pit, and the dungeon. Thus, then, error and human traditions pave the way for sorrow and suffering ; and whenever an individual, by the grace of God, escapes from their sad dominion, the enemy does not yield up his prey without a struggle. And when the penitent soul has been brought to taste the glorious liberty of the children of God, we cannot wonder if those around should be involved in the same difficulties, and many of the dearest relatives should find it a hard task to reconcile their love for accustomed long-cherished error with the burstings of natural affections. An occasional gleam of light will break in upon them, and make it no easy matter to persevere in their self-righteous system of unnatural exclusiveness. They can no longer effectually conceal from themselves the truth, that those whom they formerly loved as Jews have in no degree ceased to have a just claim to their warmest affections, because, instead of being content with the name of a Jew, they

have sought to become Jews in heart and life ; and, instead of resting in the circumcision which is in the flesh, they have begun to seek for that which is in the spirit, whose praise is not of men, but of God.

While this terrible conflict is going on, there is much that others may learn from it, who, in the gracious providence of God, have been spared such severe trials. We would not dwell with unnecessary minuteness on those painful scenes which take place, but we would magnify the grace of God, which is often shown in its blessed sufficiency in the weakness of those whom he thus calls to confess his name. We ought to learn, that nothing but this grace can lead the heart of erring man to understand the true nature of those deadening forms of vain superstitions, which almost, if not altogether, stifle and destroy the effect of those glorious truths, which were committed to those who have so far lost sight of them amidst the rubbish under which they have been almost buried.

There is something very touching and instructive in the following narrative, which we find in the Third Annual Report of the Society of Friends of Israel at Bremerlehe, near Bremen.

The circumstances which are here detailed have, on a former occasion, been very briefly referred to in the pages of the "Jewish Intelligence ;" but as the account then given was very short, and extended to but very few particulars, we insert the following statement.

The interview took place during the fair at Frankfurt-on-the-Oder, where Mr. Neander, the Agent of the Bremerlehe Society, himself a son of Abraham, met with our missionaries, Mr. Bellson and Mr. Hartmann. Mr. Neander reports as follows :—

July 11.—This evening I was informed that my father had arrived. Several Jews collected in front of our lodgings, but remained quiet. A Jew of my acquaintance requested me to visit my father, but I was to go quite alone, and without the knowledge of my friends. I mentioned, however, the matter to brother Bellson, who

dissuaded me from going there alone at night, as it might occasion a tumult among the Jews. I wrote accordingly a letter to my father, in which I briefly expressed my feelings, and asked whether he would not permit me to bring a friend with me; but I received no answer.

July 12.—Mr. Bellson and myself went out to call on my father. We found the door of his room locked. We then went towards a street where we hoped to find the Jew I knew, above alluded to. I looked around, and my heart was moved on seeing my old father leaning against a house, and looking fixedly and mournfully at me. I trembled, and said to brother Bellson, "Look, there is my father!" My father changed his posture, and went towards the back of the house. I followed alone; and as soon as he was aware of my presence he stood still, supporting his feeble body on a chest. I took hold of his hand, and exclaimed, "Father!" He was silent: his look assumed more of tenderness. At last he said, "If your mother saw you now, it would be the death of her. From the time of our receiving the distressing news, her eyes have seldom been without tears. Our outward circumstances are very good, but our heart is broken. Alas! what a child we have lost in you!" My heart sunk within me under a weight of sadness, and after a long interval of silence, I exclaimed nearly as follows:—"Oh, how painful it is to me to find you, my parents, incapable of comprehending that I have only now learnt to know and to love the true living God, the God of Abraham, Isaac, and Jacob, the God who is my Creator, Preserver, and Redeemer."

He. Do not speak of this subject at this time and in this place, but listen to what I now command you. I will only devote one hour to private conversation with you. You may fix a time when you can come, but I will not go to your lodging. I dare not do so on account of my large family, many members of which are now here.

Our meeting was fixed for five o'clock in the afternoon. I awaited the hour in prayer and supplication to the Lord. I entered his room: he locked the door. He looked very sad, but still there were traces of paternal love visible in his face. Having taken a seat at my side, I expressed my sorrow for his conduct towards me hitherto—that he considered me as a dead and lost son—but told him that, under the weight of that distress, I found my consolation in the sure belief that God is my father. On this, my father asked why I had embraced the Christian faith?

I. Because in this faith I have life, peace, and true, eternal salvation.

He. But what is your belief? Do you not believe in more than one God?

I now acquainted him with the principles of my faith, which was the faith of Abraham, David, and all the Patriarchs of the Old Testament. The Lord enabled me to do it with cheerfulness. Blessed be his holy name!

After I had been speaking about ten minutes, he seemed to sink

into a deep reverie; we were both silent for a while, and I looked up to Him who is great and mighty.

At last he spoke in an impressive and earnest manner: "The Hebrew letter you sent me fifteen months ago, and which I still preserve, continues to be a marvel to me. I showed it also to Rabbi I——, in S——. But, besides us and your mother, your letter has not been read by any one. You quote so many beautiful Scripture passages, and assure us that you believe in the God of Abraham, Isaac, and Jacob."

I. Oh, father! If you only became acquainted with some dear pious Christians, you would learn to your astonishment that such are indeed children of God. These souls have a very great love for our Thorah, and are also children of Abraham.

I then communicated to him something of my own experience, which appeared very remarkable to him. I cannot describe my feelings on sitting thus close to my old dear father, and I exclaimed, "Tell me, father, do you hate me! Oh, tell me that neither yourself nor my mother will curse me any more!"

He. We have been very much irritated against you; and if, two years ago, you had come near me, I could have stabbed you in cold blood; but I console myself with thinking that there are more parents who must make the same experience: and after all you remain our child, and our heart is moved whenever we think of you. But your mother must not yet see you without having been prepared for it; she would not be able to bear the sight of you: but write frequently, and I will then also answer your letters.

I could have exclaimed Hallelujah. This was more than I had expected.

Somebody knocked; my father went and opened the door, and some Jews of his acquaintance entered. They remained silent, but looked at me with astonishment. I was much agitated. I therefore asked my father's leave to visit him again, to which he answered in a kind tone, "Yes;" and I left the room with praise and thanks.

July 13.—After having preached the Gospel to several descendants of Abraham I went to my father. There were some other Jews present, and my father was busy packing goods which he had bought. On my saluting him, he shook hands with me, and sighed, but did not speak. I asked whether I should leave, as he was so much occupied; to which he replied, "If you have nothing particular to do, you may as well remain here, I shall soon have done." I then assisted him in packing, and noted down several things for him.

This business having been finished, he sat down to supper, and began to speak with me of the wisdom of the rabbies. He then asked me why I did not believe in those things? And on my discussing the subject with him, and drawing his attention to the doctrines of the Scriptures, both the Old and New, in their holiness and heavenly wisdom, he did not speak for some time, until at last he exclaimed, "I cannot comprehend your faith."

Our conversation then turned on sundry family matters, and he soon began again to lament the heavy blow my conversion had caused

my family, &c. &c. I expressed my sorrow at their grief, but felt they had no cause for it, it being my full conviction that I shall be saved through the grace and tender mercy of God, as manifested in the atoning death of the Messiah our Redeemer.

While he now sat in deep meditation, leaning his head on his hand, the Jews present began inveighing against me with much bitterness and blasphemy. My father then rose, took my hand, and said, "Come, let us speak a few words with each other alone."

I followed him to a large open space at the back of the house. When there, he took my hand, and said with great emotion, "Marc!—for I will still call you by that name,—Marc! I had taken the resolution never to see you any more. Myself and your mother said in public, 'We have no son more called Marc—he is dead.' But I cannot repress the feelings of my heart; for, though deeply wounded, it still tells me you are my child; and, believe me, I cannot bear to hear you scoffed at. I now tell you that our heart still clings to you, our first-born son, who has cost us so much. Go, therefore, now and come again to-morrow evening, that we may take leave of each other; but give me a letter to take with me to your mother, and say only that you believe in the God of our fathers." He ceased, and his eyes filled with tears. I could have sunk down, I was so agitated. I could only exclaim, "Father! my father!" and fell into his arms.

At last he began again in a low voice, "But tell me candidly, are you really contented, and do you feel happy in your faith? I know that I cannot induce you to become a Jew again. If that were possible, my letter and my paternal promises would have effected it two years and a-half ago."

I again declared to him my happiness in Christ Jesus our Lord, and we then parted cheerfully.

The 14th, in the afternoon, I met my father alone. He took the letters for my relations. He was very much occupied, and seemed rather reserved. I felt very much depressed. After some conversation we embraced each other, and parted with tears. My last words to him were, "I will remember you, dear father, before the throne of God!"

Dr. Frankel and the Missionaries in Prussia.

WHEN the Missionaries of the London Society for Promoting Christianity amongst the Jews first went to Germany and Poland, considerable curiosity was excited by the appearance of visitors who were so entirely unexpected. Many listened

indeed with earnest attention to the message which was delivered, and the word spoken was not in vain. Some have since departed this life in the faith of Christ, having hope in him of whom they then heard for the first time ; and many are now living as consistent members of the Church of Christ, who thankfully remember the inestimable blessing which they received through the instrumentality of those who went forth on what then appeared to many a strange errand.

As time passed on, and missionary efforts became more generally known, there were not wanting those who rejected the message that was brought to them, and affected to speak of the endeavour to spread the Gospel of Jesus among the descendants of Abraham with contempt. Such persons pretended to consider the missionaries as a set of simple-minded if not really silly men ; they predicted that their attempt would soon be forgotten, and maintained that it was only necessary to treat them and their work with neglect and ridicule in order to consign the whole to oblivion. As, however, it was found that the number of converts was increasing, and that the effort was likely to be a permanent one, many very unkind and very unjust remarks began to be made concerning the character of those Jews who had been led to join the Christian Church. It was said, by the hostile party, that they were but few in number, and that those few had invariably been actuated by interested motives. Thus the whole matter was still made to appear inconsiderable and despicable, and many of the enemies to missionary labour seemed to comfort themselves in the hope that the main body of the Jews would remain uninfluenced by the change that had taken place in a few instances.

This mode of speaking of the matter is now found to be untenable and useless. It cannot be denied, the fact cannot possibly be concealed, that the number of converts has been very considerable. In Prussia, for instance, it is hardly possible to meet with a Jew, who has not some relative or

some intimate friend, who is now become a member of a Christian congregation. The respectability also of these Jewish believers in Christ is in every respect beyond question. It is impossible, in many cases, for the greatest ingenuity to suggest any worldly motive for the change that has taken place in the religious views of the individual, who is deservedly regarded with affection and esteem by a large circle of neighbours and kindred. Calumny itself is weary of trying to point out an unworthy motive for a change which has obviously led to much that is good and excellent. Had the change originated in selfish or worldly views, it could not have been followed by the good fruits, which abound in the lives and conduct of many against whom the enemies themselves can bring no charge.

One thing, however, remains to be done, and that is, to throw suspicion upon the motives of the missionaries, and the manner in which they endeavour to accomplish the great object which they have in view. If they are not all simpletons, if they do not always fail, if it be inconvenient or impossible to attach a stigma to the motives of the converts, it is still easy to speak disparagingly of the men who have been the instruments in carrying on the work ; and it must naturally be expected, that the expressions of enmity and dislike will increase in frequency and intensity, as increasing success is found to attend the efforts made.

Some time since, it was proposed that Dr. Frankel, of Dresden, should be appointed Chief Rabbi at Berlin. He thought proper to address a letter on the occasion to the Prussian Minister of State for spiritual affairs, which was dated February 6, 1843, and has since been made public in the "Orient," for June 6.

He first alludes to certain civil rights and privileges, to which he lays claim on behalf of the Jews in Prussia. No doubt many of the more respectable members of the Jewish community have already intimated to him their disapprobation of the tone and manner in which he speaks on this

subject. He then goes on to complain of the state of the synagogues, but has not the candour to allude to the system of Rabbinism, as the real cause of most of the abuses which have prevailed in the religious observances of the Jews.

After many hard words on these subjects, he notices the labours of the missionaries in terms equally violent and uncalled for.

He says that the missionaries destroy the peace and harmony of families, and he calls their proceedings "*das Gewebe des Truges und der Verführung*," (a tissue of imposture and seduction,) and accuses them of using "*Künste der Lüge und der Täuschung und der Vorspiegelung*" (arts of lying deceit and illusion); at the same time insinuating that the missionaries themselves do not deserve respect and confidence, by saying, "*Welchen Händen ist oft das Missions Wesen anvertraut?*" (Who are the persons to whose hands the missionary work is often intrusted?)

But what remedy does the learned Doctor propose? He says—

"*Der Wahrheit soll ihr Recht werden, und sie soll bekunden, wie unvereinbar jene Bekehrungsversuche mit dem eigentlichen Wesen der Religion seien; ich werde aber auch nicht ermüden von der Kanzel und in andern Vorträgen, in öffentlicher und Privatunterredung, meine Gemeinde zu warnen, zu belehren, zu ermahnen, wie sie vor der ihre Ruhe bedrohenden Bekehrungssucht sich hüte.* (The truth shall be heard, and shall testify of the impossibility of reconciling those attempts at conversion with true religion; but I shall also not cease to warn, to teach, and to exhort my community from the pulpit, in lectures and in conversation, in public and in private, how to guard against the conversion-mania which threatens its repose.)"

Now, we cannot forbear asking, Why has not Dr. F. long ago commenced his exhortations and expostulations? It is absurd and ridiculous to talk about what he wishes, or what he intends to do, when it is his own fault that he has not already long ago exposed the pretended weakness of the arguments, at the success of which he is so angry? Why has he not before this preached on the subject, and warned the Jews against the danger to which they are exposed, if he has really any inclination to preach and teach a better way

But the truth is, he is angry, his wrath has been stirred ; and although he knows that he has no ground for his abuse ; although he knows that the missionaries are most anxious to have the matter *fairly, fully, freely, and openly* discussed ; although he knows that he has no real charge to bring against them, no reason to complain of the arguments they use, he is determined to load them with invective ; and while he talks of warning and instructing, he really wishes to threaten and alarm those who are now inquiring into the truth. He knows that the doctrines of Christianity are daily gaining ground in the convictions that prevail more and more among the Jews, in Prussia as well as other countries ; and thus, although this very letter to the Minister of State, which has been printed and is freely circulated, is a sufficient proof that full scope is given for the spread of every calumny, and the repetition of every falsehood, to the intended disparagement of the missionaries, he pretends to ask for more liberty of speech, while he has already done his worst, in expressing his unjustifiable suspicions and his unwarranted dislike of men, whose only object it is to proclaim that truth which Dr. Fränkel, like so many other adherents of the Rabbinical system, has kept back from his hearers.

But however futile and useless, as to any good purpose, all his noisy declamation may be, Dr. F. knows that it is not merely idle talk. He cannot produce any facts to justify his accusations ; he cannot give any reason for wishing for greater freedom of discussion ; he cannot even suggest means by which anything can be done to secure to him and others, liberty to express their sentiments more fully and freely than he now enjoys, but he knows that there are some among the Jews who, in the bigotry of their blind attachment to Rabbinic superstitions, will not be content as he is with empty declamation. We have recently heard, on the best authority, of different persons who have been publicly flogged in the synagogue, in order to prevent their having

intercourse with the missionaries ; and another case has also come to our knowledge, in which close confinement has been resorted to, as a means for restraining a believer in Christ of Jewish descent, from professing that faith which she had most heartily embraced.

There is, however, one source of consolation amidst all this talkative and active opposition to missionary labour. The conviction evidently gains ground among all parties, that this is the time to be up and doing. A great impression has been made ; it is not the fault of the missionaries, that their endeavours to speak the truth in love, have been misunderstood and misrepresented ; and the result must inevitably be, that the more attention is paid to the subject, the more will superstition and Infidelity be banished, and if some will gainsay, even the wrath of man shall praise the Lord.

The Three Moses.

“THOU shalt not add thereto, nor diminish from it.” Such was the solemn injunction which Moses was commanded to address to the children of Israel, such the eternal law by which frail man is bound to obey the command of his God, without daring to attempt to increase or lessen that which has most assuredly been given to us in such a form as infinite wisdom knew to be best for us. If we attempt *to add* to the law of God, we do, in fact, *diminish* from it. It is not possible even to attempt the unholy mixture of human injunction and Divine direction without polluting the mind and degrading the heart. The understanding suffers as it is engaged in the sad endeavour to amalgamate that which is entirely and totally distinct and different. The feelings and

the affections of the heart are debased when the allegiance which is due to the Lord of hosts is offered to the fond inventions of erring man. "If the Lord be God, serve him; if Baal, serve him," is an exhortation which may well be addressed to every one who has dared to trifle with the undivided respect which he ought to pay to the Word of God.

The effects of this attempt to unite the word of man with the Word of God, are most clearly seen in the deplorable confusion of ideas which prevails in the mind of the mistaken admirers of man's wisdom, and the insensibility it produces to the transcendent importance of that Divine inspiration, which alone could qualify the prophets to declare eternal truth.

The Word of God is simple, entire, and consistent with itself; but if we are once drawn aside, and led to look to human teaching as our guide, every step we take increases the perplexity and the uncertainty which prevail in the disordered mind, until at length, although there may be much fear, and reverence, and awe, there is no light, no comfort, no solid hope. The fear of the Lord is the beginning of wisdom; but if we fear the Lord and *fear man also*, the latter will bring us into such a snare (Prov. xxix. 25), that unless God, by his blessed Spirit and special mercy, speedily prevent, we shall find that the opportunity for obtaining that true wisdom, which is of more worth than thousands of gold and silver, is lost, and lost for ever.

We have a striking proof of this debasing influence exercised by Rabbinic superstition, in an article entitled "The Three Moses," which is taken from the "Occident," an American Jewish periodical, for April, 1843:—

When Providence creates men who are destined to lead nations to order and happiness, it seems to impart to these sons of genius a portion of its foreknowledge. This axiom of a great historian* applies itself to three eminent men in Israel, all bearing the name of Moses, who have shone at the head of the sons of Jacob like the column of fire which guided them in the desert.

Moses, the son of Amram, condemned to death from his very birth, found at the borders of the Nile, and educated by charity, was chosen by the Lord as the instrument of revealing his holy law.

* Beugnot, Juif's d'Occident.

Nursed under the shadow of the throne of the Pharaohs, it is he who first inspired his brothers with the first ideas of independence ; he broke their fetters, and for forty years he subdued their undisciplined mass ; he put on the triple crown of a prophet, a warrior, and a legislator ; and four thousand years have passed over his grave without weakening the rays of his immortal glory as prophet, as warrior, and as legislator.

Moses Ben Maimon (surnamed Maimonides) was born in the year 1139, when the splendour of Jerusalem was nothing but an object of memory, and when Israel, scattered over the surface of the globe, sought in the skies for the polar star which was to rally its proscribed families. It was at Cordova that he first saw the light, under the name of Moussa Ibn Maimon, and his first steps in the career of science were there first directed by the Arabian philosopher Averroës.* At twenty years of age his great knowledge, his sublime eloquence, and his thoughts, equally new as bold, caused him to be considered as a dangerous man ; and not deeming himself any longer safe in his own native land, he fled into Egypt, where he carried on, in order to procure a living, a trade in precious stones. But his immense knowledge could not leave him long in a humble situation : the Government of Egypt took him soon as its counsellor ; then he became physician to the court. It was at that time he published different works, among others his commentary on the Mishna. Under the regent Saladin he worked ten years on his notes to the Talmud, which appeared in fourteen volumes, under the title of "Yad Hachasaka." This is the most remarkable commentary extant on the immense Encyclopedia of the Talmud ; wise observation, sound judgment, and a true impartiality, do as yet stamp this learned work as one of great value. At length, besides several works on medicine and philosophy, Moses Maimon, whom the rabbins designate by the name of Rambam, published a philosophical summary, under the title of "The Guide of those who are gone astray" (*More Nevochim*), a work of the deepest interest, which is yet at this day the object of admiration to the learned, although his works were exposed to the persecution of the envious and mystifiers of his time, because this twofold plague was never wanting at any period of literature. He lived tranquilly at Cairo, beloved and esteemed as a man, as a scholar, and as a physician ; his wealth became the patrimony of the unfortunate, and his leisure moments were devoted to the indigent sick, who flocked incessantly to his house. When he died, which was either in 1206 or 1208, his loss caused universal regret. His corpse, surrounded by a multitude in tears, was carried to Tiberias. The entire people of Israel were in affliction ; and the synagogues of Cairo and Alexandria placed the day of his death in the number of days of public mourning.

Moses Mendelsohn was born in the year 1729 at Dessau, in the

* This is denied by some authorities, as they place the rise of Averroës long after the glory of his reputed scholar had spread far and wide.—EDITOR of the "Occident."

Duchy of Anhalt, in Germany. His father, having but little wealth, could not make any sacrifice for his education. Young Mendelsohn had a taste for study, and when his teacher, David Fränkel, removed to Berlin, he followed him thither, and there, in familiar intercourse with the learned Aaron Gompertz, he acquired the desire and the power of arriving at scientific attainments; but he had to procure his living, and the brilliant talents of Moses Mendelsohn were compelled to submit to the subordinate duties of book-keeping, and afterwards to the labours of an inspector of a silk factory. Not having the means of paying a teacher or of attending a regular course at the university, he undertook to accomplish his education himself; he saved, by living sparingly, sufficient to buy his first Latin books, and by dint of superhuman efforts, which injured his health, he became one of the most learned men of his time.

Moses Mendelsohn possessed the finest talents of all modern Israelites; and Germany is justly entitled to be honoured for counting him among the numbers of its writers of the first rank. This man, who instructed himself alone, has immortalized himself by an elegant and faithful translation of the Bible* into the national tongue, and by some works in which science and philosophy lavish their profoundest instruction. This simple clerk acquired for himself friends among all ranks, and admirers among all persuasions. The Israelites, above all, have vowed him a deep gratitude for the admirable lessons which he has left them, and the impulse which he has given to the great work of their emancipation. His contemporaries surrounded him with esteem and admiration; and posterity, while ratifying this judgment, has joined thereto the expression of its thankfulness.

These three men are the historical stakes, so to say, which mark in the best manner the passage of the Hebrew people through the vicissitudes of history.

Moses, the son of Amram, announced an only God, who fills the world with his immeasurable power; his moral system is that of all religions established since his time. The chronicle which he wrote has become the thread which guides the historian in the night of antiquity; political science, agriculture, health, laws, the arts, and nearly every kind of useful knowledge, find some precious memorials in the Pentateuch. With what nobleness does he speak to Pharaoh! with what force does he demonstrate to the Israelites the benefits of liberty! with what wisdom does he govern, enlighten, and direct his people, which had been rendered torpid through slavery! with what perseverance does he contend during forty years against rebellion, famine, and war!

Moses, the son of Maimon, gives to the lessons of the Pentateuch

* A slight error, because Mendelsohn did not translate more than the five books of Moses, the Psalms, and the books of the Song of Solomon, Ruth, Lamentations, and Ecclesiastes. The other books of the Bible have been rendered into German by different persons since his death; and the elucidation of the sacred writers by the countrymen of Mendelsohn is continued to this day.—EDITOR of the "Occident."

an interpretation which is liberal, natural, and strict. He establishes order and connexion in the Talmudic laws, fixes the duties and rights of each man, sums up the foundation of religion in articles of faith, combats odious superstition, and places in bold relief whatever of pure and elevated morality is contained in the precepts of Moses.

Moses Mendelsohn, always correct and elegant at a time when these qualities should serve as a passport to truth, is, nevertheless, always full of strength and dignity. He occidentalizes, if we may use this term, the laws of the Pentateuch, and shows their relation to modern ideas : firm in his belief, and energetic in the expression of his pious sentiments, he is not the less so when it is necessary to contend against the abuses which have attached themselves to the Jewish law, and disfigure it like the rust which tarnishes the polished steel.

Moses speaks to ignorant hearers; and when he is not able to descend to their understanding, he surrounds himself with a religious obscurity, leaving to time the care of dissipating it.

Maimon often fears clashing against the ideas of his readers, and it is in the form of an Arabian philosophy that he envelops his bold opinions.

Mendelsohn speaks to enlightened but timid men, and his thoughts are dressed in brilliant colours, or suffer themselves to be looked for in the dreams of the metaphysician.

The Israelites of Moses knew not yet the true law; those of Maimon knew it badly, and those of Mendelsohn had already forgotten it.

Moses awakened a religious sense among a people debased by slavery; Maimon regenerated the erudition of Israel, weakened by fanaticism; Mendelsohn revived its spirit benumbed through indifference.

Moses excited the people by recalling back to their memory the past; Maimon animated them by painting the wants of the present; Mendelsohn touched them by calling up before them the future.

In Moses, the legislator predominates; in Maimon, the philosopher; and in Mendelsohn, the poet. Thus Moses menaces, Maimon counsels, Mendelsohn entreats.

And all three, equally sublime in their ideas, equally noble in their expressions, have in view the same object—liberty; and this by the same means—religion. Moses wrote the Pentateuch, Maimon commented on it, and Mendelsohn translated it.

And all three springing from an obscure origin, reached the highest rank through means of labour and courage. Moses was a shepherd, Maimon was an humble merchant, Mendelsohn was a poor book-keeper.

And all three were exposed to the same persecutions. A people, yet half barbarous, revolted against Moses; a coalition of would-be learned men burnt the works of Maimon; and a vulgar crowd of ignorant fanatics poisoned the triumphs of Mendelsohn.

And all three hoped something better in a future life. Moses

scarcely dared to preach the consoling precept of the immortality of the soul; Maimon took shelter under the shield of Plato; and Mendelsohn took refuge under the wing of Phædon.

And all three, as if to complete the parallel, died before having seen their works bearing fruit, before having seen the dream of their life realized; none of them *entered the promised land*.

But all three have claims to the gratitude of posterity. Some one has said, with good reason, that "from Moses to Moses, no other could have been compared to them."

The learned, therefore, confound them in the same admiration; and without disturbing ourselves concerning the different periods and the different countries which saw the birth of the three Moses, all Israel claim them as their own, science cites them among her fathers, philosophy places them among her elect, and humanity inscribes them among the number of her benefactors.

The writer seems then to be so lost to all just sense of the transcendent importance of the mission of the great lawgiver of his nation, that he actually puts him on a level with those who were never commissioned in any way to speak with authority. And yet, notwithstanding these unworthy comparisons, the editor of the "Occident" tell us very gravely (page 33, of the very same number from which the above is taken), "We are honestly opposed to the notions of the 'Free Modern School.'" Who could be more free, i. e., strictly speaking, more *Infidel*, than Mendelsohn or Maimonides? Maimonides took care, when writing his great work, the "Yad Haachasaka," to avoid every thing which might in any way shock the prejudices of the Jews, but in his "More Nevochim," he shows very sufficiently what manner of spirit he is of. His learning and intellectual powers were of the very highest order. He was fully equal to Aristotle or any other heathen sage; but we have known too many instances in which young Jewish students, who have studied his "More Nevochim" with great attention, have been led into downright Infidelity by his bold speculations and vain philosophy, not to wonder how any one who wishes to maintain the authority of Judaism as a revealed religion, can for a moment compare the prophet of the Lord with the vain philosopher.

Maimonides and Mendelsohn may indeed be well compared together. Of the latter it has been well said—

Mendelsohn's idea of reform was the disruption of Rabbinic fetters and philosophic liberty of thought. He was himself styled the Jewish philosopher, and his highest idea was to raise his countrymen to the same standard. This was the natural consequence of the mode in which his mind was developed. Whilst a youth, the "More Nevochim" of Maimonides, the father of the Rationalists, was his favourite book. He thence imbibed his leading (and most detestable) principle, that no dogmatic truth is to be believed on the evidence of revelation, nor, in fact, upon any evidence, except that of abstract ratiocination. The study of the ancient Greek and the modern French philosophers, and familiar intercourse with Lessing, Abt, and Nicolai, completed his system. Outwardly he was a strict Rabbinical Jew, inwardly a Gentile philosopher. That he was the author of a great change, intellectual and civil, cannot be denied: that he was a reformer, may well be doubted. When a Protestant speaks of a religious reform, he involuntarily thinks of Elijah and other Jewish worthies, who boldly stood forward, determined to assert the truth, to bring their countrymen to the service and favour of God, or to perish in the attempt. The mention of religious reform recalls to our minds, at the very least, the heroes of the sixteenth century, who entered into the fearful struggle with all the pomp and power of Popery, and won for their fellow-men the free and full possession of the Word of God. Mendelsohn bears little or no resemblance to the mighty men of his own people, nor those of the Christian Church. Though a Jew, he drank chiefly at Gentile sources. Luther, a Gentile, drew from the Jewish fountains of salvation. Mendelsohn endeavoured to tread in the steps of Aristotle and Plato. Luther was a follower of Moses and the prophets. Mendelsohn inspired his nation with a love of philosophy and polite literature. Luther kindled a flame of zeal and love for the truth of God's Word. In a word, Mendelsohn communicated Gentile civilization, Luther preached the faith of Abraham.—*Dr. M'Cauley's "Sketches of Judaism and the Jews,"* pp. 49, 50.

These sad comparisons between the three Moses show the truth of our remarks. The Jewish writer may, indeed, have wished and hoped to establish the truth and authority of the Word of God, but having left off to follow the Lord fully, he has at length so far turned aside to vain jangling, that he has actually dared to speak of two uninspired, unauthorized, and unbelieving men, as if they were worthy of the same respect as he who was the chosen and highly-favoured servant of the Most High. The Jews can never understand

their own religion until they come to see the difference between the solemn and positive injunctions of God's eternal truth, and the dangerous speculations of all such vain philosophy as that taught by Maimonides and Mendelsohn, however splendid their talents and great their genius may have been.

Jewish Attachment to Sacred Literature unabated by Poverty and Suffering.

“UNTO the Jews were committed the oracles of God,” and they have not failed in faithfulness to the trust committed to them. They have not profited as they ought to have done by the precious deposit intrusted to their care, but they have not falsified, have not corrupted the sacred text.

They have suffered their attention to be distracted by the traditions they have embraced; they have foolishly endeavoured to make a “fence for the law” (“Ethics of the Fathers,” chap. I.), and that fence has awfully obstructed their view and prevented their distinct understanding of the law and the prophets; but whilst this fence, composed as it was of strange and often noxious materials, has been a bar and a hindrance in their way, we can never sufficiently admire the strength of character and firmness of purpose, which has marked their history in all ages, and kept constantly alive in the nation a feeling of most decided, most devoted attachment to the letter of that Word which God intrusted to their guardianship.

We find on every hand awful and abundant proofs that the Spirit alone giveth life; without the Spirit the law can be but a ministration of condemnation, and the Jews, in their

love for the command and letter of the law, have overlooked the promises and the hopes of redemption which were most distinctly set forth in the institutions of the Mosaic economy, and declared by all the holy prophets. While, however, we mourn over this blindness which has happened unto them, we cannot but speak with respect and admiration of that attachment which they manifest to the memory of their forefathers and the truth taught in ancient times. They cherish with fondest affection the *memorial* of that loving-kindness which they do not understand; and although they say with sorrow and with truth, "the glory is departed—our hope is lost," they have maintained and preserved faithfully the record of that mercy which shall be shown unto them in even fuller measure than it was displayed to their fathers. We have been led to these reflections by some remarks on this subject which occur in the "Orient" for October 10, in an article which speaks of the destitution and distress which prevail among the Jews in Poland. The writer had been referring to the recent ukase affecting the Jews who reside on the borders, and adds:—

The Jewish population in Russia have no fields or acres, no herds or pastures, no regular or guaranteed source of employment in extensive factories, from which to derive a subsistence,—nothing but the most miserable retail and barter, the most restricted exercise of the common trades, and the alms of the few more opulent; they have grown up in nameless penury, glad if they can secure even the most precarious livelihood, and crowded together in narrow damp tenements, where even the air they breathe is almost denied them. For centuries they have been accustomed and taught, amid sorrow and oppression, misery and ignominy, to look for their consolation to eternity, to occupy themselves with the Divine law, the records of their faith, and other religious works, and to consider the object of their existence to be that pointed out to them in those words: "Thou shalt meditate therein day and night." Thus, no sooner has the child learnt to speak, than the instruction also commences, and he is soon compelled to spend the whole day in the public school-room, which bears the most evident marks of the proprietor's poverty, and generally is deprived of everything that could make it a wholesome and cheerful abode for children. Nor does the college (Beth Hamedrash) offer a better accommodation for those adults who spend there the time they can save from their business or the hours of sleep. It must be acknowledged that these are not the most favour-

able circumstances for the development of bodily strength. But it ought not to be left unnoticed how thus, even among the poorest and lowliest, a *desire after knowledge* is promoted, and *respect for learning* made a fundamental trait of character, causing an ideal but elevating mental aspiration to be infused into every action (however degrading and humiliating it outwardly may be), which, under favourable circumstances, if preserved from the mildew of innovations, as well as from the inroads of optimism, would present a germ from which would spring all that is best and most glorious, and above all, worthy of a better fate.

Popular Prejudices against the Jews.

WE should feel some reluctance in quoting the following passage from the "Morning Post," if we were not assured that it will at once be evident to most of our readers, that as it abounds in exaggeration, it must have originated in mistake and ignorance :—

The Jews have been, from time immemorial, incarnations of the principle of USURY; and wherever the principle of usury has been allowed scope, the rights of productive industry have been invariably trampled under foot. Let the history of modern Europe be carefully examined, and it will be found that in direct proportion to the growing influence of the Jews, has been the abasement of the great mass of the labouring classes. Wherever the Jews flourish most, THERE will be found to flourish, in the rankest luxuriance, the arts of usury, of money-jobbing, and extortion.

Now we do not say that there are no Jews to be found who have been guilty of usury, we do not wish in any measure to conceal the fact, or extenuate the fault, as far as individuals are concerned, nor can we pretend to know exactly how many may have been involved in the guilt of that odious crime; but we do maintain that the above is anything but a just representation of that people considered as a nation.

As, however, mere reasoning would avail nothing in

reply to such an accusation, however forcible our argument, however just our appeal might be; let us look at the *facts* of the case.

Look to the Jews in London—and it must be remembered that London is not the most promising or most favourable place to find the national character of the Jewish people fully developed. No Jew was permitted to reside in this country for 350 years. It was only at a comparatively recent date that they were allowed to take up their abode in our land. The Jews of London have therefore had but a short time to establish those institutions which assist so materially in forming the national character. How large a proportion of our churches, colleges, public schools, hospitals, &c., were built, founded, and endowed, at a time when no Jew dared settle among us. And yet, let us see what they have done: they have established no less than *eight* synagogues, *two* large hospitals, *three* lying-in institutions, *six* free-schools, (one of which contains 600 boys and 300 girls,) besides about *a dozen* societies for the education and clothing of children; *five* societies for distributing bread, meat, coals, clothing, &c., to the poor; and a host of other charities, such as almshouses, burial societies, loan societies, blind institutions, widow pension societies, societies for giving marriage portions to poor Jewish young women, for finding places for apprentices and servants, for visiting and relieving the sick, for the relief of the poor at festivals, for the assistance of aliens, &c., &c.—See “*Jewish Intelligence*,” for July, 1841.

If we visit the Continent we shall find the result still more favourable, as to the testimony borne by the numerous and extensive charitable institutions, established among the Jews. And what is perhaps still more to the purpose, as a reply to the false assertions of the article before us, we shall find, that the Jews are everywhere distinguished by their willingness to assist in carrying out plans of benevolence formed for the aid of their Christian neighbours. We cannot understand how the principles of usury could by any

possibility have led to this wide-spread spirit of benevolence and charity.

But let us not only look at those public institutions which bear such a decided testimony to the principles which prevail generally, let us look to individuals. We would recommend the writer of the above paragraph to visit the Jewish quarter in the neighbourhood of Houndsditch, on a Saturday morning ; and to observe the number of Jewish shops which are closed ; and to note the amount of pecuniary sacrifice which is cheerfully made in honour of the Sabbath, as kept by them. What a plain and undeniable proof, that, whatever we may think of their religious opinions, there is a strength of character thus evident, which, to say the least, entitles the Jews to respect and admiration. Why do they voluntarily forego the advantages of commerce and trade, for so considerable a portion of their time ? On the Sunday the law of the land prevents their making good the loss they voluntarily sustain by the observance of the Saturday, and yet without a murmur hundreds, or rather, we should say, thousands, in our own immediate neighbourhood, do thus give a practical demonstration every week, that they are not insensible to a religious obligation which they conceive to be binding. By what possible means could it come to pass that "incarnations of the principle of usury" should, of their own accord, give up for a considerable part of their time, all prospect, all possibility, of honest gain, to say nothing of the unjustifiable mode of seeking profit which they are accused of adopting. We do not now discuss the necessity for observing the Sabbath on Saturday, or keeping the great Jewish feasts which are so carefully observed by such numbers of our neighbours ; what we maintain is, that self-denial exercised to a large amount, from religious motives, can as little exist in the slaves of avarice, as benevolence and charity. A very few instances may, perhaps, be found, in which the hardened usurer, through fear of death and a judgment to come, has relaxed his grasp of wealth,

and contributed largely to some object of mercy ; some few may, perhaps, exercise self-denial and charity from a regard to character, or from unworthy motives, and still be usurers and misers in their hearts ; but these are rare exceptions, and there is something in the manner of such men which shows that they are doing violence to their feelings, that the duty is a heavy burden, and that the gift is wrung from their souls.

We lay no stress on a solitary and extraordinary act of kindness on the part of a dying man, be he Jew or Christian ; we cannot hope much from any act of devotion performed under the impulse of sudden terror, by those who have long been accustomed to live to themselves, as if no eye saw them and no eternity awaited them : but while we deplore that leaning to tradition which hath caused Israel's gold to become dim, and mixed her wine with water, we cannot see the noble sons of the father of the faithful who abound in works of mercy, thus made the subjects of unmerited scorn, without some expression of surprise and sorrow. If they are to be condemned *as a nation*, for worldly-mindedness, we say, "Let him that is without sin among you cast the first stone."

The Jews have received the law of Moses, and have not been faithful to it ; they have departed from the simplicity and integrity of that truth which was committed to them ; and sad enough have the results been, for the nation at large as well as for individuals. Sent forth as strangers, they have been reminded at almost every step of their weary pilgrimage, that the only title they could possibly obtain to respect and esteem among the thoughtless multitudes around them, was to be found in the possession of wealth, the only part of this world's goods left to those who were debarred, in most countries, from the possession of every other kind of property, and the enjoyment arising from rank, honour, and station. No wonder then that they clung to the only remaining source by which they could obtain influence, and

secure to themselves that honour and those pleasures which man naturally desires and craves.

Let us, before we accuse them of extraordinary baseness in craving after wealth, ask ourselves, what have we done by precept and example to show them the more excellent way ?

We often complain, and we complain justly, of the influence exercised by the oral law ; but while we are duly alive to its faults, we must not overlook that in it which is really praiseworthy.

What do those who wantonly and unsparingly accuse the Jews, in the manner already alluded to, say to such passages as the following :—

It is an affirmative precept to give alms to the poor of Israel, according as the poor have need, if in the power of the giver; for it is said, “Thou shalt open thine hand wide unto him;” (Deut. xv. 8;) and again, “Thou shalt relieve him, a proselyte * or a sojourner, that he may live with thee;” and again, “That thy brother may live with thee.” (Levit. xxv. 35, 36.) Whosoever sees a poor man begging, and shuts his eyes against him, and does not give him alms, transgresses a negative precept; for it is said, “Thou shalt not harden thine heart nor shut thine hand from thy poor brother.” (Deut. xv. 7.) Accordingly, as the poor hath need, thou art commanded to give. If he has no clothing, he is to be clothed; if he has no furniture, it is to be bought for him; if he has no wife, he is to be helped to marry one: if a woman, she is to be assisted in getting a husband: yea, if it had been a poor man’s custom to ride upon a horse, and to have a servant running before him, but he is now come down in the world, it is a duty to buy him a horse to ride, and a servant to run before him; for it is said, “Sufficient for his need in that which he wanteth.” (Deut. xv. 8.) And thou art commanded to relieve his want, but not to make him rich. If an orphan apply for assistance in order to marry, it is a duty to hire a house for him, and to provide all necessary furniture, and afterwards to help him to marry. If a poor man come and ask for relief, and the giver has not so much as he wants, he ought to give what his means afford. How much! He that gives a fifth of his property fulfils the commandment well. He that gives one part in ten fulfils it in a middling manner. He that gives less must be regarded as a person with an evil eye. (Hilchoth Matt’noth Aniim evii. 1—5.)

See “Old Paths,” p. 417—419.

Are we prepared to go and do likewise? This is not an

* Literally, a stranger.

empty name among the Jews ; there are thousands among them, whatever the writer in the "Morning Post" may say, who enter fully into the spirit of such laws, and make exertions to comply with its requirements which may well put their Christian neighbours to the blush.

This, indeed, is a most painful thought ; Christianity has taught us "to love" even "our enemies," "to bear all things, believe all things, hope all things ;" and yet we find the above paragraph not in an obscure pamphlet, which might lie hid in a corner, but in a leading article of one of our influential daily journals.

Are there, then, *many* to be found who are willing to entertain such sentiments ? We grieve to find there should be any of our countrymen so unkind, so unjust ; we hope that their number is at most but very few. We are inclined to think that the writer, having been, as it appears, misinformed concerning the purport and intent of the regulations recently published in the Russian empire, was led from one mistake to another, and thus, knowing but little of the real character of the Jews, he, without further consideration, concluded that the whole community amply deserved the punishment, which, according to the picture drawn in his own imagination, had been inflicted on them. But as time will show what is the real state of the case, as it regards the Russian Ukase, so will more mature reflection, we trust, lead the writer, and all others who have thoughtlessly, by word or deed, helped to cast a stumbling-block in the way of the Jews, to a better sense of that which truth and justice, to say nothing of humanity and merey, require at their hands.

"The history of modern Europe, if carefully examined," will *not* show that "the abasement of the great mass of the labouring classes has been in direct proportion to the growing influence of the Jews."

This is most plainly proved by the state of our own country. What evidence can be brought to show that the abasement of the great mass of the labouring classes in our

days is greater than it was in those times above referred to, when the Jews were banished from our shores? It is worse than idle to talk in this way.

The observation made by a mighty monarch has often been repeated, that no one ever injured the Jews but he suffered for it; and we may well believe, that this will prove true in the history of every nation; for the words of the prophet were doubtless written "for our learning," when he thus recorded the sentence pronounced by the Most High,—
 "Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction." (Zech. i. 14, 15.) The rich charter of Israel's national privilege has never been revoked. "Blessed is he that blesseth thee, and cursed is he that curseth thee."

Jewish Testimony to the effects produced by reading the Hebrew New Testament.

IN the "Orient," for 1843, No. 43—49, we find a long controversial article concerning the attempts made by missionaries to spread Christianity among the Jews. The article is written in a very bitter tone, and shows that the author is but little acquainted with the real spirit of Christianity, although he is evidently a man of learning, and has paid much attention to the controversy pending between us.

The most remarkable point in his statements is the admission which he makes of the *great influence* which the New Testament has produced, and does produce on many

members of his nation, who have been induced to read it, by the efforts of our missionary brethren.

After alluding to the tracts which we circulate, with a *violence* of enmity and wrath which almost seems to shew that, notwithstanding the unqualified contempt with which he speaks of them, he is not quite indifferent to the effects produced, he observes: that as it regards missionary success among the Polish Jews, it is in vain to pretend that the converts to Christianity are mainly influenced by the prospect of temporal advantage, and adds:—

We must look deeper for the real motives. If self-interest were the cause, no missionaries would be necessary to induce the Polish Jews to embrace Christianity. The fact, therefore, that it very seldom occurs, unless as the result of missionary exertions, leads me to trace the cause to the effects of the reading the New Testament, circulated by the missionaries. With the Polish Jew you cannot effect anything by tracts; his Talmudical learning enables him soon to discover their weak points. But in circulating the Hebrew New Testament, especially in the Hebrew translation, the missionaries calculate on captivating his susceptible oriental imagination by the peculiar dialectic to which he has been habituated by the study of the Talmud,—so faithfully portrayed in the Epistle to the Hebrews, and by the mysticism to which he has become attached by the reading of Cabalistic works—repeatedly recalled to his memory by passages in the fourth Gospel and the Apocalypse, as well as in the epistles,—and which is therefore most likely to promote the success of their designs. This is then followed up by the quotation of Scripture passages, prepared so as to suit the Polish taste, and made to furnish evidence (and the greater the subtlety with which they are made to bear on the subject, the better) of the doctrine and advent of their Messiah.

This is a kind of reading which frequently proves very acceptable to the Polish Jews, who often are not well read in the Bible. They meet with so much that is familiar to them, that they either entirely overlook the new matter, or consider it as too irrelevant; and thus is often very suddenly the conversion effected, for which Chasidism, more especially, has greatly paved the way! we read, therefore, also, frequently in missionary reports, that through the reading of the New Testament, grace has obtained the victory in the heart of this or that rabbi, &c.

The remedy proposed is an edition of the Hebrew New Testament itself, with a commentary, in which the writer of the article in question thinks that it would be possible to do away with the effect produced by the text.

Productions of the Jewish Press at Jerusalem.

THE activity of the Jewish press at Jerusalem may be justly regarded as an important sign of the times in which we live. It must, indeed, be expected that the intolerance and bigotry of Rabbinism will exert a baneful influence, and tend very much to deteriorate the value of many of the books printed by the Jews in the Holy City ; but still it gives us good reason to hope for better things, as it regards the mental and moral improvement of the nation, when we hear of a man like Rabbi Israel establishing a printing-office, in which he has two presses, and employs eighteen men. (See "Jewish Intelligence" for Dec. 1842, p. 406.)

The book that is published on Zion, may, in some cases, indeed, be very far from according with the pure and holy law of God ; it may even contain an attempt to controvert the truth of Christianity ; still, while we mourn over the blindness which seeks to shelter itself under the vain arguments which it collects for its excuse and defence, we rejoice to know that the very book which was intended for the subversion of the truth, shall itself but tend to bring to light that which it would fain subvert and destroy ; and while we lament every attempt to propagate error, we cannot but know that the final result must be favourable to the spread of that religion which is as eternal as its Author.

Let, then, the disciples of Rabbinism multiply copies of "Chisuk Emunah !" We tremble, indeed, lest the unwary should be led astray, and, during the heat of the pending controversy, and the violence of the struggle, some that had begun to learn the way of life should suffer loss in their souls ; but still, the very circumstance that the controversial work was thought to be necessary, shows that inquiry is spreading, and that tradition feels that its dominion has been invaded, and its power is tottering : and thus, although we

by no means excuse or palliate the wrong done by the publication of a work which may mislead those who are unwary and ill-informed, concerning the truth as it is in Jesus, we cannot but regard its appearance as a favourable token of returning life and increasing inquiry, and rejoice in knowing that this, though not so intended, must ultimately tend to promote the cause of righteousness, Christianity, and truth.

But while we do not overlook or underrate the importance of such a hostile work, reprinted in order to counteract the efforts of those whose endeavours to bring their brethren into the way of life and peace have caused its republication, we must also not omit to observe, that the productions of the Jewish press at Jerusalem are by no means exclusively of a controversial character, or hostile to Christianity.

The Jews are led to inquire, to study; and as in the prosecution of their laudable attempts to obtain knowledge on the various branches of science, they require the assistance of convenient manuals, which may serve as a guide, we are glad to find that Jerusalem, the city so long trodden down and forsaken, should be the place from whence they may obtain information on subjects, which, while they are infinitely subordinate to the direct revelation of God's truth and will, nevertheless, well deserve the attention of every one who is blest with ability to study the works of Him who made the sun to rule the day, and the lesser light to rule the night.

The last production of the Jewish press, at Jerusalem, is a work by Joseph Schwartz, three parts of which have already been published. These are devoted to the science of astronomy, which is treated of so as to illustrate the geography and history of Palestine.

The three first parts include spherical astronomy, the daily motions of the heavenly bodies, the refraction of light, parallax, and other subjects belonging to theoretical astronomy and also to mathematical geography; the next

part of his work is to treat of the calculation of time in Palestine.

In so doing, the author has sought to reconcile the result of scientific observations, with the statements of the Talmud, the Sohar, the Midrashim, the Poskim, and to shew the intimate connexion between the former and the institutions of the Mosaic law. The subsequent part of the work will also treat of the ancient geography of Palestine, and its history up to the present time, with an explanation of Arabic terms.

A Word in Due Season.

THE ways of God are not as our ways, neither are his thoughts as our thoughts. Men are naturally disposed to pour contempt on the small beginnings, which usually mark the first establishment of the kingdom of Divine grace in the heart. They complain, they reason, they object; it borders on enthusiasm, they tell us, to lay so much stress on a single expression that may have been used at some particular time; it savours of folly to attribute such great importance to a trivial event, which might have happened to any one else, and never have attracted any particular notice; nay, it is even dangerous, in the opinion of others, to lay so much stress on a few words spoken in the course of common conversation, or a trifling change in the ordinary course of events.

The accounts which we read of conversions, as owing instrumentally to such apparently inadequate means may, say some, lead also to a dangerous disparagement of those laborious efforts by which we are led to embrace, and enabled to hold fast, the hope of everlasting life. We have heard learned and grave men complain of the statements sometimes

made by our missionary brethren, of extraordinary success vouchsafed under circumstances when it was perhaps least expected, as if these accounts of the manifestation of God's grace and goodness might lead others carelessly to overlook the need there is that *all* the means of grace should be employed with earnest perseverance, and to forget that there is a special blessing for those who from their youth have been fully instructed in the ways of God.

But while we would never forget, that if we wish to prosper in the Divine life, we must sow beside all waters, we must labour, fight, strive, watch, and pray, and that not for a few days or months, but stedfastly and perseveringly, and thus endure unto the end that we may be saved, we dare not overlook the great mercy of that gracious God, who is not confined to time or means ; who can and does bless a *word* spoken in season.

The faithful earnest labourer in the vineyard, who has been most serious in preparation for the ministerial office, and has best exemplified the apostolic precept, which enjoins that we should be instant in season and out of season, will bear testimony to the fact, that while he has found it to be a blessed employment to *study diligently*, that he may set forth the *whole counsel* of God, sovereign grace has often been pleased to bless a simple word of friendly warning and affectionate exhortation, and made it as effectual as a stated and solemn discourse in the great congregation could be. The Jewish missionary who has faithfully endeavoured to meet all the objections of the learned Jew, and to enforce the great truths of Christianity with arguments drawn from all the varied sources within his reach, will also have to testify that the blessing of God has not been confined to his lengthened arguments and his laboured illustrations. God blesses our endeavours *in every way*, but he works according to his own pleasure.

This is shown in the following statement taken from a sermon by the Rev. Paul Neumann, preached at Berlin on

June 4, 1844, before the Society for promoting Christianity amongst the Jews. After speaking most feelingly of the difficulties which we have to encounter in labouring in the missionary work among Israel, and the great blessings which accompany such endeavours, he says towards the close of his sermon,—

The following may serve to show how frequently a single word spoken in faith and love, becomes a grain of seed for eternity in the heart of a child of Abraham. In a town of Pomerania there lived a youth of this nation; he attended the school in that place. One afternoon—it was the feast of Passover—he called on one of his schoolfellows, and met there a pious candidate of theology, who was addressing himself to the heart of his friend, and then, turning to the young Israelite, asked him, whether he did not also feel drawn towards Jesus, the promised Messiah and Redeemer of Israel? This question, every word of which testified of his Christian love, made so deep an impression on the heart of the youth, that it left him no rest; wherever he went, whatever he was engaged in, he heard the question repeated. The following day, early in the morning, he went to a Protestant minister and requested instruction; by faith he learnt to know Jesus as the Christ, and found, through faith in him, peace and consolation for his heart. And this youth, who fifteen years ago experienced this unspeakable mercy of God, am I myself! Praise the Lord with me, and let us together exalt his name.

What is the Office of a Jewish Rabbi?

MANY persons seem to suppose that a Jewish Rabbi is in some sense the priest of his people. The late Chief Rabbi in London was often called, in the popular literature of the day, “The High Priest of the Jews.” This mistaken notion has not unfrequently been in some measure encouraged by the Jews themselves, who would gladly persuade us, that their rabbies of the present day, may be considered as the legitimate representatives of those whom God appointed to be the guides and pastors of his people.

Nothing, however, can be farther from the truth. The rabbi does not, and cannot, undertake to discharge the solemn duties which the sons of Aaron were privileged to perform. A very slight acquaintance with the laws and customs of the Jews, as now established and observed, will suffice to shew that whatever they may say of the excellence and dignity of the office of a rabbi, it has but very little to do with the peculiar service which the priest was to render to God in the great congregation. Although there is one important sense in which the rabbi or any other pious and learned man may supply the place of the priest, inasmuch as like that "messenger of the Lord of hosts," it is the duty of every one to see to it, that "his lips keep knowledge," so that others may "seek the law at his mouth," the peculiar office of the priesthood is unchanged and unchangeable, and can never devolve on any except by the direct appointment of the Almighty.

Every one who has enjoyed the advantage of being personally acquainted with any considerable number of those learned, and, in so many respects, truly estimable persons, who now fill the office of rabbi among the Jews, will gladly bear testimony to their diligence and devotedness. As a body of men they fully deserve our most cordial respect and esteem for their learning and charity, their zeal and disinterestedness; but while we rejoice in that which is good and praiseworthy in the individuals, we dare not shut our eyes to the glaring and awful defects of the system which they maintain: and least of all dare we for one moment cease to remind our Jewish brethren that they have now no such service of the sanctuary as that which God appointed, no sacrifice, no atonement, no priesthood.

A Jewish periodical, edited by Dr. Fränkel, Chief Rabbi of Dresden, entitled "*Zeitschrift für die Religiösen Interessen des Judenthums*," contains some remarks concerning the office of rabbi among the Jews, which tend to illustrate what we have said.

We do not quote them as if they contained a complete statement of the duties which the rabbi has to perform, but as they are taken from the writings of one of the most celebrated among the rabbies of the present time, who is regarded by many as an authority, they well deserve notice, and will serve to shew the great difference between the rabbinical office, and the duty of the priests as ordained by God.

Let us first inquire into the nature of the rabbinical office among the Jews.

It is well known that Judaism knows of no priests, in the sense in which the designation, "clergy," is understood by the Christian Church. Judaism does not acknowledge the distinction of clergy and laity, by which is understood that the latter confide to the former the care for their souls. Of the Jew it is expected that he shall pursue the study of the law, in addition to, and in connexion with, his usual occupations; that he shall instruct himself to the best of his ability, and not be a mere machine in the hands of others. As, moreover, Judaism had no *mysteries*, the study of its doctrines was open to all, no peculiar initiation was required to qualify for entering its sacred courts, and no sanction necessary from any outward ceremony, like the ordination. In Judaism we know of no congregations led by spiritual shepherds, yielding blind obedience to their mandates, and looking up to them as beings of a superior caste; literary qualifications and proficiency alone give precedence and elevate to the office of teacher. The appellation "clergy," is unknown to Judaism. It might, perhaps, have been applicable to the priests of the tribe of Aaron, while the temple and its services were in existence: even there, however, not in the sense in which it is now used. The Jew has only *teachers*; they have neither power to bind nor to loose, their position does not bring them nearer to God, nor are they mediators between God and the congregation. Originally, the teacher did not even exclusively represent the congregation. If we look into Jewish history, we do not, until within the last few centuries, meet with rabbies, like those of the present day, representatives of their congregations in all matters connected with religion. Jewish rabbies, on the contrary, were but learned men, who in the synagogue propounded their opinions to the people; and this privilege was open to all who, from their learning, had acquired the esteem of their brethren. We can only compare the office of rabbi with that of an academical teacher, who keeps up a continual intercourse with his scholars and with learned friends: the former propose questions to him, the latter sometimes oppose his views; but he addresses also (popular) discourses to the people, in which he propounds his doctrines. The rabbi was not elected to his office by the congregation, but was a teacher by virtue

of the wishes of his scholars, or rather from the deference generally paid him. Every learned man could be called upon to expound the law, and he did so willingly, as the qualification for doing so was considered to be the final object of all study. No one was compelled to consult any particular individual, but could apply to any one in whom he placed confidence, whose decision afterwards could not be revoked by another learned man, unless it had been very manifestly wrong. It was not until the sixteenth century, that the congregations elected rabbies. Their proper functions were to teach *ex officio*, and also assisted by two coadjutors to form the Beth-Din. But even then there was no intention of a cure of souls; the rabbi's only qualification consisted in his learning. There were also in the congregation beside him, other learned men, whose acquirements at times were even superior to his own, and who were also frequently applied to respecting the ritual, so that the congregation was never exclusively represented by its appointed rabbi. . . .

. . . What has been the personal history of the rabbies? Have they fattened themselves with the labour of the people, seized upon rich benefices, pampered themselves in luxury and affluence, or given offence to the people and scandalized their religion by their morals? No; they were nothing but teachers; their lives were dedicated to study, but also to the care for their daily bread; they struggled against poverty; doctrine and science was their recreation. They lived only for the people, their object was to watch over the maintenance of the law; they required no reward, but were, although not without their human weaknesses, men to whom even the most enlightened (?) age cannot refuse its respect. Wherever endurance or suffering was the order of the day, they stood forward, and kept up the intellectual eminence of their nation. Let us do them the justice to acknowledge this; honour is due to these men, if we will not judge them with partiality, and fail to record what is noble and worthy of remembrance. (*Zeitschrift, June, pp. 95, 98, &c.*)

The Chasidim in Galicia.

It is not only a very common but also a very important remark, that we ought *to hate sin, but love the sinner*. It is essentially necessary that we should bear this in mind when we enquire concerning the present condition of our Jewish brethren.

The history of Israel contains much, very much, that must

fill us with the greatest respect for their character as a nation, and their conduct as individuals. Their patience under suffering, their attachment to the memory of their ancestors, their adherence to customs and usages which they have been taught to consider as sacred, their diligent attention to the pursuits of literature, and their ardent devotion in the different exercises of religion, their affectionate reverence for their aged relatives, and their general benevolence and kindness, justly call for our unqualified admiration. And if we find so much to interest us in their present condition, how much more when we think of their ancient history, and of the rich blessings promised by him who hath said, "This people have I formed for myself; they shall shew forth my praise."

But if we would really understand their present condition, and duly magnify that grace, through which, we know, they shall "obtain mercy," we must not conceal from ourselves, or pass slightly over, the awful proofs that abound on every hand, that if a man do not believe with his heart on the Lord Jesus, and confess with his mouth, he cannot be saved. This is most distinctly shewn in every page of Israel's history. Their most solemn services have been defiled by an unholy mixture of traditional observances; and their study of the law of God, careful and exemplary as it is, has still lost much of its blessed effects, from their reliance on the commandments of men, by which they make void the law of God, even while they study its sacred contents with the greatest diligence. Every part of the rabbinical system, which has in so many respects superseded the law of Moses and the teaching of the prophets, shews that it is an evil and bitter thing to forsake the fountain of living waters, and to hew out for ourselves broken cisterns that can hold no water.

The doctrines and practice of the *Chasidim* are in some respects, indeed, *different* from that of the rabbinical Jews; but still, as they hold so many opinions in common with other Talmudists, and use the same prayer-book as the Spanish

Jews, we cannot be said to act unfairly towards the rest of the nation if we speak of the state in which we find this numerous body, as furnishing a striking and sad proof of the ill effects arising from the adherence to human tradition, which is the great bane of modern Judaism.

It is well known that blind veneration is usually paid by rabbinical Jews to the memory and writings of their ancient teachers, and we know also of what great and abounding evils, this submission to human authority in matters of faith, has been the fruitful cause. But the Chasidim extend this veneration to their religious guides in the present day, regarding them as the favoured possessors of superior powers, and thus fall into still greater and more dangerous errors.

It is a doctrine of the Chasidim that "the most important of all principles is unreserved devotion to the Tsaddik; never to turn aside from his precepts; to reject wisdom and science, yea, one's own understanding, and to receive only what the Tsaddik says. Even when one thinks that the Tsaddik is acting contrary to the law, he is still to believe that the Tsaddik is in the right; he must, therefore, reject his own understanding, and rest confidently on that of the Rabbi."

"This adherence to the Rabbi produces the perfection of the soul. By it the soul is enlightened with the knowledge of God. From thence emanates the close union of the soul with God. And that this may never be checked by grief or sadness, it is necessary to preserve cheerfulness and gaiety. For this purpose the Chasid is recommended to drink mead, and is required to do so in particular on Fridays, after the warm-bath (which is customary in Poland), with a view to their being in a cheerful frame of mind during evening prayers."*

Although the Talmudists in general do not, indeed, hold the person of any living rabbi in such undue estimation, yet

* See Dr. Jost's "History of the Jews," vol. ix., and Dr. M'Caul's "Judaism and the Jews," for a full account of the Chasidim.

we cannot fail to observe, that if we compare the extravagant notions of the Chasidim, quoted above, with the ancient Talmudical opinions respecting the authority possessed by the rabbies, the transition from one error to the other is more easy than may at first sight be supposed.

Thus Rashi, in commenting on Deut. xvii. 11 :

“According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do : thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left :”

says,—

אפילו אומר לך על ימין שהוא שמאל ועל שמאל שהוא ימי
וכל שכן שאומר לך על ימין ימין ועל שמאל שמאל :

(i.e.)—“Even though he (viz. the judge, who by the Jews is a rabbi) tell thee that the right hand be the left, and the left be the right (yet thou shalt do according to his words) : how much more, when he says to thee, that the right is the right, and the left is the left.”

And the Talmud itself says :—

אמר רב הסרא כל ההולק על רבו כהולק על השכינה שנאמר
בהצותם על יי.

אמר רב אמר בר חנינא כל העושה מריבה עם רבו כעושה עם
שכינה שנאמר המה מי מריבה אשר רבו בני ישראל על יי.

אמר רבי חנינא בר פפא כל המתרעם על רבו כאלו מתרעם על
שכינה שנאמר לא עלינו הלונותיכם כי אם על יי :

“The Rav Chasda has said, if any one contradicts his rabbi or teacher, it is the same as if he contradicted the Divine Majesty, as it is said (Numb. xxvi. 9) : ‘When they strove against the Lord.’ The Rav has said that the Son of Channina taught : Whoever contends with his rabbi is like one who contends with the Divine Majesty ; as it is said (Numb. xx. 13) : ‘This is the water of Meribah ; because the children of Israel strove with the Lord.’ Rabbi Channina, the son of Papa, has said : Whoever murmurs against his rabbi is like one who murmurs against God ; as it is said (Exodus xvi. 8) : ‘Your murmurings are not against us, but against the Lord.’ (Tract, Sandhedrim, fol. 110, col. 1.)”

And again :—

העובר על דברי סופרים חייב מיתה .

“He who transgresseth the words of the learned men is worthy of death. (Tract. Eruvin, fol. xxi. col. 2.)”

We have been led to these remarks by an article in the "Allgemeine Zeitung des Judenthums," No. 36, containing an account of the Jews at Sadigura, in which we have another proof of the great influence which the heads of the sect of the Chasidim enjoy among their followers.

Sadigura has a large Jewish congregation. The general state of the Jews here differs in no respect from that of their brethren in Galicia; the place has, however, become noted from the well-known Tsaddik Rabbi Israelki having chosen it as his future abode on his expulsion from Russia. The peculiar (more princely than rabbinical) pompous mode of life of this man, his chasidical court, and the great number of his adherents who yield him passive obedience, drew down upon him and his party in Russia disastrous consequences. Now that he is in the Austrian territory, he will probably alter his mode of life. He has, however, been fortunate in his selection of the place of his abode. Important cattle markets are held annually at Sadigura. The graziers who frequent the markets, mostly Jews from the contiguous province of Bessarabia, will, of course, not fail to secure the favour of the rabbi, with a view to obtaining a good market, and after its successful termination to shew their gratitude in a substantial manner. But the town itself has also gained much by the rabbi's choice. For the immense influx of visitors to this place, to which now the pilgrimages of the pious are directed, causes a large circulation of money by the increased consumption of the necessaries of life; but, above all, of that vital element of every community of Chasidim, spirituous liquors—by which the taverns, distilleries, and brandy-merchants flourish, far and wide, in and around Sadigura.

We cannot, indeed, be surprised to find these effects resulting from a degrading system, mixed with so much superstition, and a reliance on tradition, among the Jews, when we remember how dreadful have been the results of a similar system when propagated in the Christian Church. An appalling parallel might be found in many practices which obtain among the bigoted adherents of the Romish Church, to the above description.

We may well shudder when we think of this sad degeneracy among that people, whose forefathers were instructed by prophets, and in those Churches which were planted by apostles; but, as it is our duty, while we "hate the sin, to love the sinner," so may we be assured that the time will

come when those who "have mourned for Jerusalem shall rejoice with her," when God will have mercy on all, as he has now concluded them in unbelief. We conceal not from ourselves the sad facts which tarnish the history of a nation so distinguished in many respects for everything that "is lovely and of good report;" but at the same time we are thankful to know that those generous and confiding feelings which have led the Jews to such devoted affection and unwarrantable submission to their rabbies and spiritual pastors, shall be ere long concentrated and fixed on the great Saviour of their nation, in whom they shall obtain life, liberty, and everlasting peace.

Anniversary of the Arrival of the Protestant Bishop of Jerusalem in the Holy City.*

THE approach of the anniversary of the entrance of the Bishop of Jerusalem into the Holy City, which took place January 21, 1842, reminds us and our readers of the duty of devoutly and thankfully acknowledging the great goodness and loving-kindness of the God of Abraham, who has so graciously preserved and protected those who have been called to such arduous and useful labours in the Holy Land. Every one who has read the communications received from Palestine from time to time, or who has only seen the last Annual Letter from the Anglican Bishop himself, must say "What hath God wrought!" The Infidel may scoff, and the careless may disregard the importance of having a growing Church on Mount Zion, in which the services of our pure Protestant worship are regularly performed, and the Word of God faithfully proclaimed, but we think it to be one of the most extraordinary events in the history of modern

* Written in December, 1844.

times, that such a Church should have been founded, and should prosper. In that Church, during a space of about two years and a-half, thirty-seven of the literal children of Abraham have been baptized, and the general number of communicants amounts to between forty and fifty, of whom by far the greater part are of the house of Israel.

But while there is a loud call on us to praise our God for his favour to Zion, there is also the most urgent need for solemn prayer and earnest intercession in behalf of our friends in the Holy Land, who, in the midst of many encouragements, meet with much to try their faith and patience.

The natural *unbelief* of the human heart which prevails everywhere and in every one, Jew or Gentile, is a mighty obstacle to the spread of Divine truth ; and the various forms of *superstition* which at different times have spread their withering influence, prove a great barrier to the entrance of the Gospel. But in the land of Canaan, the land of promise, the servants of the Most High have not only to contend with these obstacles, but, while thus engaged in spiritual warfare, they are called to witness scenes of appalling distress, and are exposed to various dangers that ought to lead us to be most earnest in prayer on their behalf.

It is only a short time since that two brothers, the Governors of Jaffa and Lydda, were murdered on their way to Jerusalem by the Sheik Aboo Ghoosh, who then sent a letter to the Pasha of Jerusalem, telling him what had taken place, and desiring him to send for the bodies. This murder was a consequence of family feuds, and the Pasha, fearing that the hostile parties might take to arms on a larger scale, applied to his Government for troops for the protection of the city. On November 3, a body of troops, about 1,000 in number, marched into Jerusalem ; but the fact that they were headed by Aboo Ghoosh himself, who, it is said, was sent for to Jaffa in order to conduct the soldiers up, who were otherwise afraid to pass through his territories, has caused great alarm to the inhabitants.

Frequent attempts at house-breaking have occurred of late in Jerusalem ; and a daring and horrid murder was committed on a poor Karaite Jew, whose head the robbers severed from the body, while his wife had been so ill-treated that her life was despaired of. It requires no common degree of firmness and courage to remain undaunted and undisturbed amidst such scenes of violence. We have great reason to bless God, that he has preserved the Bishop of Jerusalem and those who are privileged with him to labour in the Holy Land, from all needless alarm. They feel that they are, to use the words of the Bishop, "at the post of duty, where God has placed them," "that they are in the hands of God, and that he can and will protect them ;" or, as Mr. Nicolayson says, after alluding to the murder of the two Governors and the excitement that prevails in consequence, "We feel safe in his protection, who has already guarded us in greater dangers, and commend ourselves to the prayers of our friends at home."

Opinion of a Learned Rabbi concerning Efforts for the Conversion of the Jews.

ONE of the most painful obstacles which a missionary to the Jews has to encounter in delivering his message, arises from the difficulty he finds in convincing some of the Jews, that it is his *duty* to endeavour to convince them that Jesus is the Messiah. He sometimes meets with persons who seem to be unable to comprehend the motives which influence him. They think there must of necessity be some sinister, some unworthy object, which he wishes to secure by his zealous endeavours. This is owing to their not being accustomed to witness efforts among their own people for the spread of those solemn truths which they, as pious Jews, acknowledge.

The Jews, as a nation, boast of their privilege in being witnesses for the unity of God and the truth of his law, but they do very little to teach these all-important doctrines to the nations of the world.

As it regards proselytes to Judaism, the modern rabbies are divided in their opinions. There is a common proverb, קשים להם גרים לישראל כנגע צרעת, "Proselytes are grievous to Israel, like the plague of leprosy," or כספחה, "like a scab," for which various reasons are given; some say, שרובן חוזרין בשביל דבר קל ומטעין את ישראל, "because most of them go back again, for some trifling cause, and seduce Israel; and it is also difficult to separate from them after they have become proselytes. They were the cause of the making the golden calf, and also of that plague which smote the Israelites on account of their lust for flesh." But others observe, "The words קשים גרים 'proselytes are grievous,' are not meant לגנאי הגרים, as blaming the proselytes, but לגנאי ישראל, as blaming the Israelites; for, seeing that the former had left their home and country, and were come to serve God, they take occasion from this fact to condemn the Israelites when they fell off from God."

Our Lord complains of the Pharisees of his time, that they "compassed sea and land to make one proselyte," but it is not quite certain that he refers to any endeavours, on their part, to convert Gentiles to the knowledge of the one true God. Some suppose that it is rather a rebuke of their zeal for doing all they could to promote the interests of their own party. Nothing is more common than to find men more anxious to promote the interests of their own peculiar section, than the public good.

But whatever may have been the character and conduct of the ancient Pharisees, and the meaning of the Talmudic proverb above quoted, it is quite certain that some of our Jewish brethren of the present age do not understand *our* motives.

We might have thought that the plain command of Christ,

“Go ye into all the world and preach the Gospel to every creature,” would be a sufficient explanation, and account for that desire which every real Christian must feel, to make known to every one, Jew as well as Gentile, the message of salvation.

But it is not so, Judaism is, as now taught and believed, essentially an exclusive religion; and unhappily there is a strong desire, on the part of some, to remain as they are. *Noli me tangere*, is the feeling that pervades in their minds. While increasing numbers ask with earnest inquiry, What shall I do to be saved? and very many believe on the Lord Jesus, and are saved, live in faith and holiness, and die in peace with a good hope: there are not wanting those who cannot appreciate our views or justify our conduct in endeavouring to teach their nation. They seem almost wilfully to forget, that if we are Christians at all, we must obey the commands of our Lord and Master. When the friend who makes the effort to convince and instruct, is a Jew by birth, the difficulty becomes far greater. He is thought by the class of Jews above-mentioned to be an intruder. They insist on it, that the Christian believer in Jesus ought not to give expression to his feelings and hopes, ought not to let his light shine before his nation, ought not to confess his faith before his brethren.

Thus in the “*Allgemeine Zeitung des Judenthums*,” for Nov. 25, we find a learned Chief Rabbi in Hungary complaining most bitterly that a believing Israelite, Mr. Bloch, has addressed a letter to his Jewish friends at Pesth, in which he gives a reason of the hope that is in him. The rabbi calls it a “reprehensible fanaticism,” or at least a “blameable indiscretion,” and urges the following very extraordinary argument as a proof that Mr. B. had no right to address himself in that manner to those for whose welfare he was concerned:—

Although the Apostle St. Paul was certainly not deficient in zeal for conversions, his epistles are addressed to the Galatians,

Corinthians, Romans, Ephesians, Colossians, and Philippians, congregations into which Christianity had already been introduced. History does not inform us of St. Paul having, by an epistle, exhorted a Jewish congregation to embrace Christianity. St. Peter has also addressed letters only to Christian congregations. Supposing, therefore, that Mr. Bloch considers himself to be the apostle of the circumcision of the nineteenth century, still he could, at the most, be justified only in letting his Christian wisdom shine before the new Hebrew-Christian congregation at Pesth.

His apostasy would have been blamed by some, regretted by others, and excused, perhaps, from various circumstances; but the cause of the just indignation of all Jews in Pesth, was the ingratitude, the obtrusiveness, the pietistic arrogance, the impudent proselytism, with which he placed himself in opposition to a community, to whom he owed the acknowledgment of his gratitude and esteem.

Thus, then, it seems that according to the opinion of Chief Rabbi Löw, it is wrong in a Christian Jew to write to his friends and state his religious convictions. It is evident, that he, and those who think as he does, know as little of the sentiments which animated the ancient worshippers in the temple at Jerusalem, when they prayed, Let "the people praise thee, O God, yea, let all the people praise thee," as they do of the Spirit that animated St. Paul and St. Peter, and led them to "testify both to Jews and Greeks, repentance towards God, and faith in our Lord Jesus Christ."

The ancient temple had its spacious court of the Gentiles, and that court was not left without worshippers, to join in the service of the God of Abraham. Modern Judaism has no sympathy with others, who are perishing in ignorance of the very truths which still remain among the rubbish which tradition has collected. Modern Judaism makes no efforts to teach, to enlighten, to save, and wishes only to be left undisturbed, a magnificent ruin, mighty in its fall. Self-righteousness and dependance on human wisdom, avoid the light, and take offence at everything, which may shew the sad confusion which has been introduced, where once light and truth prevailed. But whether some will hear, or will forbear, the attention of the nation at large has been aroused, and multitudes of Jews, who once, like Chief Rabbi Löw,

thought the admonition of a Christian friend a grievous intrusion and arrogant presumption, now find that he whom their fathers rejected is the Lord of Life, the Prince of Peace ; and thus gladly become in their turn the heralds of salvation to those of their nation who have not yet obtained like precious faith. Heedless of reproach, they will not cease to witness and testify for Jesus, and their labour will not be in vain.

On the Use of the Hebrew Language.

THE following remarks on the value of the Hebrew language, and the sacred duty incumbent on the house of Israel to transmit the knowledge of the same to their posterity, are part of a lecture originally delivered by Dr. Falkenheim at the examination of a Jewish school at Königsberg, nearly four years ago. The author has been led to publish them in a recent number of the "Allgemeine Zeitung des Judenthums," in consequence of the discussions which have been originated by the question proposed at the late assembly of rabbies at Brunswick :—"Whether it be necessary to pray in the Hebrew language, and, if not, in how far it be advisable to continue its use for the present in a part of public worship ?"

The Hebrew language is pre-eminently a holy language. All languages, indeed, differing as they do, according to the difference of the localities where they are spoken, and the changes introduced by the varieties of national character and customs, are expressive of human nature and intellect ; and all testify of God's goodness in giving to man this precious gift, and thus constituting him the organ of the dispensations of Providence, enabling him to proclaim by means of the invaluable faculty of speech, what his eyes and his understanding behold.

But the language of the Bible claims our esteem and veneration more than any other, on account of its pithy brevity, its conciseness, and power. This was the firstborn of all known languages, the high priestess through whose mouth salvation, the knowledge of God, was proclaimed to the world, in the tones of which God himself proclaimed his law from Sinai. In this language was written the text of our wonderful national history, which forms also the type of the Divine government and guidance of the whole human race. Is it not the language in which the great instructors of mankind, the minstrels and prophets, have proclaimed with holy inspiration those undying and Divine precepts to which the whole civilized world pays reverence? the language in which a David chanted, with his immortal harp, Divinely inspired hymns; an Isaiah, a Micah, a Habakkuk, taught the most sacred eternal truths with glowing eloquence? And this language, the primitive, the mother-tongue of all true religion, all Divine knowledge, is not a holy language? While all languages change amid the changes of centuries, so that at last they cannot be recognised as the same, the Hebrew language continues to stand forth, great and venerable, as of old, in all its original power and energy, an imperishable monument of Divine grace, administering and proclaiming until eternity the doctrine of salvation to ages and races as they pass away and arise. And should not *we* cling to this language with fervent love—we who have been honoured by God in being the first who received the Divine commandments promulgated in this language—we, who amidst cruel persecution and endless slaughter, have preserved those undying truths in rich imperishable works? Is it possible that we can even go so far as to forget it, to neglect transmitting it to our children as their dearest treasure, as most especially their own peculiar property? The very necessity for discussing the question about maintaining the holy language, as is done now-a-days, is, we must confess it, a sign of our having sunk low. Yes, there can be no doubt but that with the fall of the holy language, the substantiality of our religion must perish; and instead of the all-powerful accents of the original Divine law, merely a weak echo thereof will remain for us, and leave us indifferent, and without real feeling for the doctrines handed down to us.

But is the Hebrew a *dead* language, or still a living one? This is a second question which we have to answer. It is a dead language to all who look upon it as the mummy of a world which has long been extinct; to all who in thought and feeling have no part in Jacob, no inheritance in Israel, or who are ignorant of its co-existence with our nation during thousands of years, during which it flourished and developed the progress of the human mind, just the same as any other living language. But it is a living language to all who possess the ever-living Word of God, written in its characters, —to millions who from its source are inspired with holy thoughts, with affection for the dearest link between the present and the past; it is a living language in our house of prayer, in our faith, in our

holiest feelings and recollections. Could that be a dead language, which for a long series of centuries, even until the present day, has brought to light such rich treasures of the mind, which has produced and still produces a literature so fertile and undying? Is this no sign of its being a living language within the pale of the Jewish community? But has not the Hebrew language always been, and does it not still serve to renew, the common bond which unites the Israelites scattered among the nations in the East and the West, in the South and the North? Does it not keep alive in the breasts of our brethren, the most widely-separated, sympathy for our most holy interests, which without this language would be extinguished?

Shall we hear the reply, that this constitutes that very Jewish nationality, which we are desirous of abolishing? O disgraceful treachery against *our own*, against a most dear, most holy cause! The national spirit, which it behoves us to preserve for ever and ever, is the spirit of our history and our religion, and if you will deny this, then you surrender Judaism, its whole history, and yourself. And the Hebrew language is the most important, the most holy fact in our history; it was and is the *living MEDIUM* of all recollections and developments. You make it a dead language by striving to banish it from the lives of Israelites, from their house of prayer, their schools, and from the study of Judaism. And it will certainly come to this, as certain as Judaism already now is a thing unknown to thousands; even because they learn everything, but no Hebrew. Look at many of the most gifted Jewish youths; every language, every science, becomes the object of their zealous study; they choose old and new languages, they learn Persian, study Sanscrit, &c., but Hebrew they know not; and should any one devote some slight attention to it, he treats it as destitute of life, soul, and feeling, unconscious of its vast importance, as connected with our national history.

Let us then listen to the great call made upon us, to bequeath the Hebrew language to our children, as their own peculiar property! Let them not one day have to accuse us for arbitrarily depriving them of that to which they had a most sacred and a most peculiar claim. We dare not, amidst the general extension of knowledge, exclude from our studies the holy language, and our religion, which is so intimately connected with it, without laying ourselves open to the just reproach of the most shameful indifference and partiality.

The Use of Hebrew in Jewish Divine Worship.

THE question respecting the importance of retaining the Hebrew language in the performance of Divine service, has been frequently referred to of late. The discussions on the subject, occasioned by the proceedings of the late assemblies of rabbies, have called the attention of the friends of Israel to it.

The following remarks, from the "Archives Israélites," are worthy of notice, and this the more as they are taken from a Jewish publication, which for the most part advocates the reforms which have recently been proposed among the Jews:—

No one can be more desirous than we are ourselves, to see public worship conducted with as much dignity as possible; and it is well known that we advocate such reforms as are really useful. But we maintain that to banish Hebrew from our synagogues, and to declare that it may be dispensed with, is, in a certain sense, to banish the language altogether, is to destroy Israel's unity as it now exists, and to make the Israelites of one country strangers to those of another. Providence, while it scattered us into all parts of the world, gave us in the Hebrew language a guarantee for preservation. What will become of this, if, in the different countries, public worship be celebrated in the national language? How could, under such circumstances, a Jew from London attend a synagogue at Paris, or one from Prague at Metz? If it is objected that a Jew from the interior of France even now cannot follow the services in a German synagogue, and *vice versâ*, we answer, that this is just the very evil which ought to be remedied: the principal difference between these two classes, consists in the pronunciation of the Hebrew; but as all Hebrew scholars are agreed that the pronunciation, called the Portuguese, is preferable to the German, the Central Consistory of France, and the Jewish authorities in all countries, ought to labour towards effecting the general adoption of the first-mentioned of these pronunciations, and to amalgamate gradually both classes of public worship. Our religion distinguishes itself everywhere by presenting, during a long succession of centuries, a perfect unity, with the single exception of the Caraites, who are not, however, numerous. This unity ought to be preserved, and it is the Hebrew language which preserves it. Independent of its sacred origin, of its intrinsic beauties, and of its noble simplicity, the Hebrew language is mixed up with the very origin of our worship. It is, moreover, for the Israelites, a universal language, that philosopher's stone vainly sought for

by the sages. Again, by its means the European Israelite can pray in an African synagogue, and the African Israelite can offer up his prayers in our synagogues. If this language be banished from our places of public worship, it will at last quit us entirely, and we shall be guilty of having neglected the guardianship of a trust which has been in Israel's keeping for so many centuries, and which it was our duty to transmit to posterity.

But it is objected, that the question is, how to put even those, who do not understand Hebrew, in a condition to understand the prayers which they address to God.

To the first part of this objection we do not reply, that it merely needs teaching Hebrew to the children, as has been done formerly: for the classical studies of some, and the apprenticeship of others to trades and mechanical pursuits, do not allow of the children being left, as formerly, until the age of fifteen in schools, where they can not only improve themselves in the Hebrew language, but also study commentaries on the Bible and the Talmud. But we maintain that there is nothing unbecoming in individuals praying in their mother tongue. Neither Biblical nor Talmudical law is opposed to it. In support of this opinion we could quote a great number of passages from the Mishna, Gemara, and the Casuists. The existing translations enable those individuals who are ignorant of Hebrew to understand the prayers, and to repeat them in their mother tongue; but the public service ought to be conducted in the sacred language. We appeal with confidence to any one, whether the words, *שמע ישראל יהוה אחד*, repeated in a loud voice by the officiating minister, do not leave a far deeper impression than the corresponding words in the translation: "Hear, O Israel, the Lord our God is one Lord." Our every-day language certainly cannot produce the same effect on the congregation. It is, moreover, well that there should be something mysterious in the relations of the creature with his Creator, both as regards language and prayer. From the same cause a vast and lofty house of prayer inspires us with more emotion than an elegant saloon; Hebrew ought, therefore, to be preserved in public worship.

Do we mean by this, that some hymns from the pen of a great poet would not have a good effect in the course of our solemn services, for exalting our religious feelings? We are far from doubting it. It would even be well to replace the common chant from the Pentateuch, used in our synagogues, by a grave and well-delivered lecture, as is the case at the synagogue, in Burton-street, in London, or at least to adopt the Portuguese custom, and let this lecture be followed by a translation into the vernacular language, as was the custom at the time of Ezra. Why is it that up to this day, the pious Israelite adds to the reading of the Pentateuch in Hebrew, that of the Chaldee Paraphrase, which, after seventy years of Babylonish captivity, had become the language of the country, and which, in the eyes of the people, only had a greater authority, because it is written in Hebrew characters? We maintain, therefore, that, precisely because the Hebrew is essential for public worship, some hymns in the national language ought to be introduced for those

who do not comprehend the former; that the office of *meturgeman* (interpreter) ought to be re-established, for the purpose of translating the lesson from the Pentateuch into the national language; and we will add, that all those parts of the ritual which are in Chaldee, as, for instance, the *Kadish* (prayer for the dead), the *Kol Nidre* (repeated on the evening of the Day of Atonement), the *Akdmoth* (prayer at the Feast of Pentecost,) &c., ought to be repeated in French.

There is another reason, on which we lay great stress, why Hebrew should continue to be made use of in public worship. A large number of our Christian fellow-citizens study Hebrew: would there not be something humiliating in the fact, that we, whose historical and religious origin is written in Hebrew, should repudiate that language, for, we repeat it, banish Hebrew from public worship, and you repudiate it entirely. It is no use saying, that the rabbies will be its guardians. Who will, after a certain time, be able to judge of their knowledge of the language? Besides, the whole is relative; from the moment that Hebrew becomes a dead letter to the laity, it will also be less cultivated by the rabbies. Now-a-days, they are already scarcely at all consulted (שאלוה) in cases which formerly exacted laborious study on their part; no doubt, also, their experience in these matters is now not the same as that of the rabbies of old. It is with theological, as with linguistical knowledge, without continued exercise it is lost.

It has happened with the Hebrew language, as has been the case with several religious usages. In abrogating usages which are not based on our faith, the door has been opened to religious indifference. The students of Hebrew did not always behold the beauties of that sublime language; they were, as a talented writer has expressed it, on their knees before a *Sch'va Mobile*; they worshipped the points and accents. This is certainly exaggerated; but it cannot be denied that there is some truth in it.

If our young students, who year after year shine in public examinations, and distinguish themselves in the schools of the Government, would but try, they would find that the study of Hebrew is infinitely easier than that of the classics. Let them then crown their studies by that of the Hebrew language, and let them assist us in labouring to preserve this language in public worship and in the Jewish schools!

The Elect People.

THOUSANDS of voices have been loud in condemning Israel. The faults of individual Israelites have been magnified, and the errors that have taken too deep a root in their nation have been dwelt upon with a complacency most discreditable to those who have indulged in the feeling.

We would not, indeed, speak lightly of their sins as a people—we wish not to offer one word of apology for that feeling of *national pride* which has often deceived them; we would not excuse *pride* of any kind in any one; but while we mourn over the perversion of mind, which has led many in Israel to forget that all they have is of free undeserved mercy, and all that is promised them can only be the gift of free grace, we listen with attention to the sentiments expressed by those Israelites who are not content to be mingled among the nations, and do not forget the covenant which God made with Abraham.

Although we do not agree with everything which Dr. Mayer, the Rabbi of Hechingen, has said in defence of his people, and the privileges they enjoy, we think that his remarks well deserve our notice, as expressing the sentiments of a learned rabbi. The friends of Israel require no arguments to press on their consideration the importance of Israel's adherence to the hope of their fathers, and the promises which God has given them, but they will readily listen while a learned Jew states his view of the great questions now agitated, concerning the position of his people among the nations of the world, and the duties which arise from their relation to those around them.

When Israelites are reproached with calling themselves the elect people, they can answer with the Pythagorean, *ἀντὸς ἔφα*; for God himself has frequently declared it in holy Scripture. But we live no longer in a time of theological, but of philosophical faith, and even the Word of God itself is summoned before the judgment-seat of

public opinion. When, therefore, Dr. Ghillany reproaches us with claiming this distinction, in No. 224 of the "Algemeine Zeitung," a paper which is read in the highest circles; adding, that so long as in our prayers we lay stress upon the election of Israel, and uphold the Hebrew language and circumcision, we are not fit to be emancipated—we cannot pass such assertions by in silence.

There is a pride which is foolish, an arrogance which is ridiculous; but there is also a noble pride—namely, the exalting and honouring consciousness that we possess sacred gifts, which must never be alienated. We have no reason to be ashamed of being called or nicknamed Jews, we may rather be proud of the name. Our superiority is a fact in history. It consists in our ancestry, in our religion, and in the language of our worship.

No man of proper feelings is indifferent as to the question, who were his parents; it gives him the greatest pleasure to hear noble deeds related of his ancestors. Our fathers were called to receive and propagate the highest ideas; they were little in prosperity, but immeasurably great in adversity; for they developed in misfortune a strength of faith never equalled, and an unshaken fidelity, so that even Titus was astounded at their *fides obstinata*, which may well be contrasted with the *fides græca*.

We are proud of our religion. While all the nations served mythological and symbolical dreams; while even Plato and Aristotle accepted a dualism; while even in these latter times Pantheism is to be ennobled, and spread as the religion of the people, the holy Scriptures have placed before us the most exalted metaphysical ideas. Biblical philosophy presupposes the existence of a God; occidental philosophy labours first to establish the idea, and in this search it must lose itself. Its moral is pure. Widows and orphans, the poor and strangers, animals and the vegetable creation, are ever recommended as objects of the most active sympathy. Even the cattle of our enemies we are taught not to desert (Exodus xxiii. 5), and commanded to show all love towards our enemy.—(Prov. xxv. 21.) Its poetry is unequalled, as Herder has proved; its history is truly a book of judgment, for it palliates no vices, it conceals no faults.

We are proud of the Hebrew language; for it is, as it were, God's language, in which the Holy Scriptures were written: it is the language of piety, and of child-like innocent simplicity, as has been acknowledged by Schwarz and all good pedagogues. It has been the spiritual and material bond of union for all Israelites in their dispersion, which has prevented the inroads of sectarianism and schism. It is not a national bond of union, but it stands in the place of a general *ecclesiastical constitution* for all Israelites, in every part of the globe.

We cannot, therefore, respond to wishes such as those referred to, even though the price be the attractive and seducing one of emancipation. We cannot place ourselves on the footing of Rationalism, for we are not so learned as Messrs. Ghillany, Paulus, and Fauth. We cannot forget our past history, for, as Müllner says, a man may learn by heart anything he likes, but it is not in his power to forget

that which he knows. We cannot give up our history, for without history there is no revealed religion. Nor can we give up our religious hopes: they have been our consolation in the deepest misery, they will be our friends and companions also under better circumstances. The kingdom of God has been promised us, in which peace and happiness, love and truth, the knowledge and worship of the one God, shall reign throughout the world: and this promise cannot but fill every human heart with delight.

As the gentlemen above alluded to are not only Germans, but also Christians, they believe, no doubt, that the Messianic hopes have already been fulfilled: they need, therefore, apprehend no danger to the State from our hopes.

We cannot give up our religion, for to us Scripture and tradition is not the work of man, but the result of revelation. Nor can we give up the Hebrew language; for the prayers, to which we have been accustomed from our youth, have become sacred to us: they would not only have to be erased from our books, but rooted out from our hearts. If it is said that in Christian schools the Old Testament is not taught in Hebrew, nor the New Testament in Greek, that does not touch the question at all, for Christians are not the descendants of the Hebrews and the Greeks. All the religious sentiments of our fathers have been expressed and been preserved exclusively in the Hebrew language.

We are Germans, as regards our German native country, but we are also Israelites with reference to our descent and our faith. If I fulfil faithfully my duties as a subject, if I repeat with sincerity the prayer for my sovereign, for my country, and its inhabitants, my religion has nothing further to do with my relations to the State. I must be a Jew, whether I live here or in Paris, in St. Petersburg or in Cairo. I must be a Jew, whether Persia or Germany be my native country; I suppose, if we wish to be emancipated, we must become Hohenzollern-Jewish, Wurtemberg-Jewish, Baden-Jewish, and Prussian-Jewish. No doubt much remains to be reformed among us, but not at the price of emancipation; for exchanging a religious conviction for an outward advantage is a shameful barter; reform must take place solely, if found to be intrinsically necessary and advantageous. Reform makes a circuit through the world, and it is in vain to check the revolving wheels of the times. If, however, the Assemblies of rabbies have not received the desired share of sympathy, this is but natural, for they have themselves alienated confidence from them. If they give utterance to views, such as are to be found in the records of the Brunswick Assembly, as, *e. g.* that religious ordinances, instituted by those who were entitled to legislate, may be suspended at their dictation; or that "the times also are a Bible, by whose mouth God speaks to Israel:"—such expressions may be received with approbation by the gentlemen referred to, but they can only make a most painful impression upon a religious mind.

Reforms in matters of religion are dangerous. Science and politics become the hobby of, and are cherished only by, the elect few;

but religion becomes, through education, the property of all, without reference to station, age, and sex. A suitable reform among Israelites can, therefore, be accomplished only by degrees and with caution, only by tender and reverential consideration of existing laws and institutions. If any Government will emancipate us, its noble purposes will be carried into effect, without reference to our prayers; for experience teaches, that they never yet have had occasion to institute inquiries respecting dangerous political movements among the children of Israel. But if no such step be in contemplation, it will be refused to the orthodox, because they are not reformers; and to reformers, because they are not orthodox. I conclude, however, fully persuaded that Puffendorf's saying will become generally adopted as a principle of fundamental law: *Bonum et æquum juris pars est, et ad omnes homines pertinet, nullaque ratio intelligitur, cur ad Judæos communis juris participes non pertineat!*

Early Missionary Labours of the Late Bishop Alexander.

THE following particulars respecting the early missionary labours of the late Bishop of Jerusalem will, we trust, be read with interest by many, as the author had the privilege of frequently being the companion and fellow-labourer of that devoted servant of Christ, during the first two years and a-half of his exertions as a missionary:—

“Our departed friend arrived in Danzig, in December, 1827, which place had been selected as the sphere of his future labours. Although he was received with much kindness, and listened to with much attention, by many of his brethren according to the flesh, there were not wanting circumstances which reminded him of the arduous nature of the task to which he had addressed himself.

“So little did the nominally Christian part of the population of Danzig, understand and value missionary efforts for the good of Israel, at that time, that when a plan was formed for opening a school for the benefit of Jewish children, and application was made to the Danzig Bible

Society, for a few copies of the Bible in German, for use in the school, we were gravely informed, that they had no supply on hand of a Bible suited for use in such a school. We reminded the Secretary of that Society that they had shortly before that time received a very liberal grant of Bibles from London, and that we expected very soon to obtain a supply ourselves, when we should be most willing to return an equal number of good copies, equal to those with which we asked to be accommodated. The only reply we could obtain was, ‘You have no idea how slovenly the Jewish children are in using their books; it would really be a pity to put copies, like those you refer to, into their hands; wait till we get some of a cheaper sort, and then, if you apply, no doubt the Committee will be willing to take your request into their serious consideration.’

“That worthy official has long since been called hence, and a much better spirit has been introduced into the management of the Danzig Bible Society; its activity and efficiency have been greatly increased, but this circumstance, in common with many others which might be mentioned, shewed that it was not among the Jews alone, that difficulties were to be expected.

“Up to a recent period, only a very limited number of Jews had been allowed to reside within the town, and there was but very little friendly intercourse between the Jews and Christians. The number of learned Jews in Danzig was by no means considerable, but notwithstanding these unfavourable circumstances, Mr. A. was well received by many. Early in the spring of 1828, we undertook a missionary tour in the province of West Prussia. At the very first place we visited, Bishop A. met with an old schoolfellow in the Jewish teacher, with whom, both on that and subsequent occasions, he had long and very earnest conversations on the one thing needful. The plan adopted by Bishop A., in delivering his message, was usually this. He endeavoured to impress on those to whom he spoke, the

absolute impossibility of understanding divine things, without the special aid of the Holy Spirit. How often have I heard him quote with great solemnity the well-known words of David, Psalm cxviii. 18, 'Open thou mine eyes, that I may behold wondrous things out of thy law.' With earnest affection he asked his brethren, Have you ever thought that there are wondrous things in the law of God? Have you made it a matter of earnest prayer, that you may be enabled to understand those wonders? If you think that every thing is plain and easy to your own understanding, you are not in the way to find the truth. He would then often refer to the New Testament, and say, the same truth is inculcated by the Apostles as by the Psalmist. Thus it is expressly said, 1 Cor. xii. 3, 'No man can say that Jesus is the Lord, but by the Holy Ghost.' Unless, therefore, we pray for assistance from on high, we shall never attain to a right judgment concerning the proofs of Christ's divinity and Messiahship. In this way he used to introduce the great questions respecting the birth, life, doctrine, miracles, sufferings, death, and resurrection of Jesus, as foretold by the prophets, and related by the Evangelists. Many, no doubt, still remember the words which he spake with earnestness and unction from on High.

"One circumstance connected with his first missionary tour deserves especial notice, as shewing the peculiar trials which a Jewish convert has to endure, when he seeks to promote the spiritual welfare of his nation.

"At N——, we met with a violent opponent in the person of a Jewish linendraper, who shewed great hostility when urged to consider the importance of the Gospel history. On farther conversation, it turned out, that he was a distant relative of the departed Bishop. This gave him occasion to relate the circumstances of his own conversion to Christianity, which he stated with great simplicity and emphasis, reminding his relative, that no prospect of earthly gain could possibly have influenced his decision. This was indeed most

apparent, from a statement of the temporal advantages enjoyed by Bishop Alexander among the Jews, and those connected with the position he then occupied.

“Some years after, I had another opportunity, long after Mr. Alexander had returned to England, for visiting the same place on the same errand. In company with another missionary, I called on the same person. After some discussion, he observed, I do not believe that any real Jew, who knows anything of his religion, can ever become a Christian. If he is baptized, it must be from interested motives. And, thinking to give great weight to his observations, he added, in a somewhat subdued tone of voice, ‘I have a cousin, now a missionary ; he once called on me, and on my pressing the point, confessed, in this very house, where we now stand, that he had been induced by worldly motives to profess Christianity.’

“I looked him full in the face, and said, with emotion, ‘Do you know me?’ He was somewhat confused. ‘Do you not remember me?’ He hardly knew what to say ; an indistinct recollection of the circumstances of our first visit came across his mind. ‘Now,’ said I, ‘you know that you have been uttering a downright wilful falsehood. I was with your cousin when he called on you ; the uncourteous manner in which you received us, made an impression on my mind that renders it impossible for me to be mistaken : and I can tell you most positively, that your relative did not make any statement, of the kind you have now mentioned, but just the very contrary. As at my first visit, not having been long in the country, I could not speak German with fluency, I stood a silent, and to you an unobserved, spectator ; but I saw everything, I heard every word : and now I must remind you what an awful thing it is, thus to declare what is utterly false, and that to the disadvantage of one of your own relatives.’

“The man made a lame attempt to excuse himself, by saying that interested motives *must* have had some share, at

least, in leading to the result, although he could not defend his conduct in pretending to quote expressions which had never been used.

“The circumstance made a deep impression on my mind, showing how deeply-rooted is the enmity which the natural heart feels to the Gospel, and how it will stick at nothing to evade the application of the same. For, as Mr. Alexander often observed, it is not as Jews that they oppose us so much, but because (to use the text he so often quoted, as above-mentioned,) they do not feel the need of the teaching of the Holy Spirit, without which no man can understand or receive the testimony of Jesus, whatever name he may bear as to outward profession.

“But to return to the history of missionary endeavour at Danzig, and the attempt to establish a school for the benefit of Jewish children at that place. Many of the Jewish parents expressed great thankfulness, when they heard of the contemplated plan, and promised to send their children. Before, however, the necessary arrangements could be made, a spirit of opposition began to manifest itself, and those who, at first, had looked forward to the establishment of the school with great desire, were afraid to expose themselves to the dislike of their more bigoted brethren, by sending their children to be taught by missionaries.

“Being anxious to ascertain the origin of the opposition thus unexpectedly made, and, if possible, to obviate the objections raised, we called on the Rabbi of one of the largest synagogues, in order to offer some explanation of our motives and purpose.

“We had seen him before, and, on entering his abode, were recognised as old acquaintances.

“Mr. Alexander having asked him to state the reasons why he objected to our school, the venerable Rabbi said, disclaiming every hostile feeling towards us, ‘I do not, however, find that modern systems of (so-called) improved education really tend to benefit our nation.’ He then men-

tioned the names of some of the more enlightened Jews (as they are generally termed) in Danzig, and asked, 'Do those persons excel in piety?' 'I think,' said he, 'there is nothing better for our nation than for the poor Jew to wander through the world with a bundle on his back, and thus enter heaven, having devoted all his spare time to the study of the Talmud; and, besides,' he added with some warmth, 'Who are they that propose to establish this school? Is it not the English? Now, I do not profess to know much of history, but I ask, when did the English attempt anything for the benefit of our people? I do not know their motives; but I know that they are a commercial, speculative people, and I have no doubt that there is some contrivance—some design here—something more than appears to us.' It was in vain that we attempted to reply to his observations; a considerable number of Jews from the neighbourhood, having heard that we were at the house of the Rabbi, came running together. They became very noisy. Some abused us for calling on the Rabbi, some for doing anything which might be taken as an attempt to induce them to 'change their religion,' as they called it. Some, more rude than the rest, laid hands on us, trying to eject us by force from the house. It was evident that the more bigoted were greatly enraged at the thought of our discussing the question at all with a learned and esteemed Rabbi, like the venerable man whom we had called on.

"It was, altogether, a remarkable scene. Some of the assembled crowd were busy in condoling with the Rabbi, under the annoyance which they said we had occasioned him, although he observed, with candour, that our observations had been made in a very proper spirit and manner. Others were busy in endeavouring to induce us to leave the place as soon as possible, although it seemed to be almost necessary to say a word or two in defence of our motives, which were attacked with so much violence, and of our demeanour prior to the interruption which had stopped our conversation.

“ We retired, at length, feeling that the Rabbi himself was not to blame for the rude treatment we had received, although, like too many, he was unable to comprehend even the possibility of missionary efforts having originated in pure benevolence.

“ This, in fact, is one of the greatest hindrances which a Jewish missionary has to contend with. Christianity has not been presented to the Jews, by its professors, as it ought to have been. One of the very first Jews with whom Mr. A. spoke in Danzig, replied, ‘ Would you have me to become like those who live around us ? Go,’ said he, ‘ from house to house in this very street, and see in how many houses you can find a Bible ; or if they have a copy in possession, how many there are who read it with attention. We Jews have the Word of God, and read it and study it ; but how many Christians are there who know anything of it ? ’ We reminded him, that in England the proportion of those who love the Bible and follow its teaching, is much greater than on the continent of Europe. ‘ It may, perhaps, be so,’ he replied, ‘ but I can tell you, I have for many years been in the habit of visiting the great fairs or markets at Leipzig and Frankfort, I have become personally acquainted with great numbers of Christians : and still, after all, when have I met with Christians who cared about the Bible ? ’

“ In visiting the different towns and villages in the extensive province of West Prussia, numerous opportunities were afforded for speaking the truth in love. Mr. A. was most anxious to avail himself of those to the very fullest extent.

“ I could mention many things to show the strength of that desire which animated him, and led him to prefer Jerusalem to his chief joy. I remember, one evening, after a long journey, on a cold day, we were comfortably seated at the hospitable table which was prepared to welcome us at the vicarage of P——. A neighbouring minister, who had accompanied us from Danzig, with his wife, formed a part in the social circle, and many things were spoken of which

tended to edification, and were calculated to be useful in promoting the interests of Missions to the Jews; as it is obviously of great importance to do all we can to circulate information respecting the claims of the Jews, and what we ought to do for them, especially among those who are called, as pastors of the Church, to be stewards and watchmen for souls. After we had spent an hour in useful conversation, Mr. A. felt that this was not, however, the most excellent way of spending his time. There were thirty or forty Jewish families in the place, and he longed to become acquainted with them. It was the evening on which the Jews celebrate the Feast of Tabernacles, and we went to the synagogue. Mr. A. inquired who among the Jews might be supposed to feel the greatest interest in religious inquiry. Having learned the abode of one of the most respectable and intelligent Jews, we called on him, soon after the conclusion of the service, and were well received. The Jewish teacher was invited to come and join in the discussion. Most of the Jews in the place accompanied him; and thus, for several hours, Mr. A. was busily engaged in proposing and answering questions on the great doctrines and facts of Christianity. The utmost respect was paid to him. The modest, unassuming tone in which he spake secured the attention of all present; and although the master of the house sometimes expressed his doubt as to the correctness of the conclusions drawn, and the force of the arguments cited, still he, and every one else, manifested the most laudable desire really to understand the purport of the message delivered to them."

In Danzig itself, the school, though so much opposed at first, and although it did not afterwards maintain its ground, prospered far beyond our most sanguine expectations.

The visits of Polish Jews, who are employed as agents for carrying on an extensive trade in corn, for which the Vistula presents great advantages, were improved by Mr. A. to the best of purposes. "It was his delight to linger on the

banks of that river ; and, as the Jewish agents had to spend a long time in waiting, while the corn was unshipped by the labourers, they had abundant leisure for conversation. They were, for the most part, men of a superior class, as may be expected from their being intrusted with the charge of valuable cargoes of grain, which they had ultimately to sell to the merchants at Danzig. On most occasions they were well-disposed, and willing to hear, and ready to learn.

“Once, indeed, as I well remember, we were surrounded by a great number of Jews, and had distributed several books, when one who had before seemed unconcerned and indifferent as to what was going on, suddenly rose from the place where he had been reclining on the ground, and advanced to Mr. A. with a most terrific mien. We were close to the river, and there was every reason to expect that he intended the most serious mischief. He tore a copy of the Prophet Jeremiah to atoms, which we had given to a Jew standing by, his rage not permitting him to listen to the expostulation, which attempted to remind him, that the book he ill-treated was one which every Jew considers sacred. A venerable Jew interfered, and addressed the by-standers, giving what he thought to be a fair and true account of the matter, by saying, that we only wished to spread the knowledge of the law of God. This, although most literally true, could not, however, be allowed to pass as a true account of the real state of the case. Mr. A. did not, however lose his self-possession ; he said afterwards, it was, indeed, a difficult and a delicate thing to express anything like dissatisfaction with the explanation so kindly volunteered under circumstances when a friend was so much needed ; but on that, as on other occasions, he was enabled to persevere, and witness a good confession.

“One most important occasion on which the late lamented Prelate was called on to bear witness and to suffer for the truth, was at the time when he paid a visit to his birth-place in West Prussia in the year 1828. We had before that

time undertaken several missionary journeys, and had many opportunities for exhorting those of the house of Israel, with whom we had the privilege to meet, to flee from the wrath to come. A favourable occasion now presented itself for a journey, which led us to pass through Schönlanke, the native town of Bishop A.

“It was in the autumn, at the time when the Jews celebrate the Feast of Tabernacles, that we proceeded on our way, and saw and conversed with many Jews who reside in the different places through which we passed.

“Before we reached S——, the time for the celebration of the feast had passed, so that we arrived at a season very favourable for the wished-for interview with Mr. A.’s relatives. We had travelled a considerable distance on the day we reached S——, and moved on but slowly, in the company of the two excellent Christian friends, who, having occasion to visit a place in that neighbourhood, had kindly offered to take us with them. As they travelled in their own conveyance and with the same horses, and the journey extended to a distance of several hundred miles, in going and returning, we had often had occasion to stop for rest, and had thus also enjoyed favourable opportunities for seeing the Jews.

“The shades of a beautiful autumnal evening began to cast a gloom on every thing around, which harmonized well with the solemn feelings that filled our minds as we approached the quiet town of S——. We were earnest in prayer for a blessing on the occasion.

“When I thought how long a time had elapsed since Mr. A. left the place to go to a strange and distant country, and the important change which had taken place in his religious views, and our great uncertainty as to the reception he was about to meet with, I could not but feel the strongest emotions. I had already seen Mr. A. under circumstances of painful trial faithful in confessing his Master, and I could not doubt but that God would be with him ; but still it was no common occasion that was before us, and I felt deeply thankful

in knowing that, whatever the result might be, he was preparing for the event in the right spirit, he was casting his care upon God, and he knew that God cared for him.

“As we wished not to excite notice under such peculiar and painful circumstances, we did not go to the inn where our friends remained with the conveyance in which we had travelled, but alighted at the entrance of the town, and proceeded unnoticed through the streets.

“We passed the house in which Mr. A. was born, and where his sister and some of his relatives then resided. As it was by that time nearly dark no one noticed him, although there was still light enough for him to recognise distinctly every spot. We paused for a moment near the house occupied by the family. What a change since he had left the home of his infancy ! What feelings crowded into his mind on thinking of the scenes he had passed through ! The Jewish school-master, a man still in the prime of life, passed us ; he had taught Mr. A. the first rudiments of Hebrew : but the gloom of evening prevented his recognising his former pupil. It became, however, necessary to make some arrangements for a lodging, and we needed some refreshment. Most of the inns in the place, like that at which we had left our friends, were kept by Jews. This is often the case in Poland and West Prussia, and is an advantage for the Christian missionary who visits a town, as the Jewish inn being frequently visited by those to whom he has a message, he is at once introduced to many, with whom he wishes to converse, who are to be met with in the traveller’s room, and of their own accord often inquire for the stranger who has visited their town. This harmless curiosity leads to conversation, and with a frank, sociable, intelligent people like the Jews, presents a favourable opening for cultivating intercourse. In this particular instance, however, that which, under ordinary circumstances would have been an advantage, was obviously rather the contrary, and accordingly we proceeded to the only Christian inn in the place.

“But now, said Mr. A., what is to be done next? The time is precious; what step shall I take for securing an interview with my sisters? As it was most important to avoid excitement as much as possible, lest the door should be shut against all intercourse, through the bigotry of some one among his relatives who might stand in the way of the others, we deliberated very seriously on the matter. He had never seen or heard from his sisters and brother-in-law, who reside at S——, since he embraced Christianity, except once, when his name was mentioned by them with an expression of hatred, showing how greatly they were exasperated at the change.

“The plan which Mr. A. resolved on was this. He had three sisters residing in the place, one of whom was a widow, and had always been most tenderly attached to him in childhood and youth. It was naturally to be expected that she would be able to converse with him more freely, at least at first, than the other two, who might find a difficulty from the feelings of their husbands.

“A message was sent to the widowed sister, that a gentleman had arrived from England, who wished to see her. She very soon came to the inn on the receipt of our message. Mr. A. had left the room in which we had been sitting before she came, and left me to open the conversation with her. I began by telling her that I had lately come from England, and that, as I knew her brother, I wished to see her. As soon as I mentioned the name of her brother, it was evident that she had not lost her affection for him. I asked, ‘Do you wish to hear from him? Do you wish to see him?’ ‘*If possible,*’ she said, with an emotion, which showed that a blessing attended the visit to S——. In a moment Mr. A. was in the room, and brother and sister met with the utmost cordiality and affection. After some time had passed in a conversation which both were most desirous to prolong, the question naturally arose, what is to be done as to seeing the others, and it was agreed, as a farther preli-

minary, to send for the husband of the younger sister, who was known to be less bigoted than the elder brother-in-law. He came, and behaved very kindly, but said, 'Now, Alexander, your sisters and we all shall rejoice to see you ; come to my house, we will all meet together, and shall welcome you among us ; but remember, you must not stay here. The excitement will be too great, and the rage of party feeling is too violent ; do not expose us to it. We can all meet now quietly ; it is night ; no one will know that you have been here ; leave to-morrow morning by five o'clock, before any one is stirring, and all will be well. I say again, we shall all be heartily glad to see you, but you must not stay here.'

"This was painful, but the real kindness of heart with which it was spoken was not to be overlooked.

"Accordingly, the three sisters, the two husbands above-mentioned, and one or two of the junior relatives met their Christian brother. I had the privilege of being present, and shall never forget the simplicity and godly sincerity with which our departed friend spoke of his Christian principles. Much was said about family history, but much was also said about Mr. A.'s having embraced Christianity. The younger brother-in-law had seen a Christian missionary, and had some indistinct idea of the New Testament, but for the most part its contents were altogether strange to them, as they still are to so many of their nation. The elder brother-in-law was almost the only one to object, and his argument was contained in a few questions which he several times proposed very earnestly to Mr. A. 'Was not your father a man of sense and piety ? Was he not a competent judge in matters of religion ? Is it right in you, then, to pretend to be wiser than he was ? I do not like,' he said, 'that young people should think that they know better than their parents.' Some of the others occasionally sighed, as Mr. A. related various circumstances connected with his past life, and said, 'Ah, it can't be helped now ;' but, on the whole, it must be said that, while they showed the most tender affection,

they listened with candour to what they could not fully comprehend. The reasonableness and necessity of Christianity was a subject on which they had thought but little, and it required far more time, than that painfully interesting interview afforded, duly to discuss the subject.

“A considerable part of the night having been spent in the way just described, we at length parted and retired to rest, the younger brother-in-law having, at our leaving his house, emphatically repeated his advice respecting the necessity that Mr. A. should leave the place before daybreak, in order to avoid excitement.

“Mr. A. made no promise to that effect, but we returned to the inn with thankful hearts for the opportunity afforded.

“After fully considering the matter, Mr. A. said, ‘I think I should not do right to leave this place, as suggested, before daylight. It might even make an impression I should be most sorry to convey, as if I wished to avoid the cross, which I may have to take up if I meet with many of my old neighbours. I will not go away, as if ashamed of what I have done, as if I wished to avoid being seen. I feel it a duty to stay a little longer, and leave the result to God.’ We did not rise in the morning until some of the servants in the house had commenced the labours of the day; and one of the first sounds which greeted our ears was that of the accustomed notice for prayer at the synagogue. It is the practice in S——, as in many other places, for the servant of the synagogue to go round to the different Jewish houses, and rap at their doors and windows, which summons can, of course, be heard very extensively, as the proportion of Jewish inhabitants is very great.

“Shortly after, we overheard a loud and earnest conversation carried on immediately under the window of the room where we lodged, between the ostler and a neighbour, whose attention had evidently been arrested by something connected with our visit. ‘I am sure it is he,’ said one to the other,

with an eagerness which showed that the expectation of the younger brother-in-law was likely to be realized.

“At length, having breakfasted, it became necessary to determine what should next be done. It was a singular, a painful position for Mr. A. to be in. He was isolated, cut off in his native place from intercourse with his family, surrounded with near and dear relatives, but still a stranger. To whom should he go? What could farther be done? To a considerable extent, he might be said to have already attained his object in visiting S——, but still he felt unwilling to depart. After some further consideration, Mr. A. decided on visiting the Protestant clergyman. ‘I seem to wish,’ he said, ‘to have some intercourse with Christians in this my native place.’ We passed the church on our way to the vicarage. ‘How often,’ he observed, ‘have I stopped my ears when passing this building, in order to prevent every thing like contamination, from listening to the sound of the organ as it accompanied the congregation in their hymns of praise to Him whom I ignorantly despised.’

“The clergyman was entirely unknown to Mr. A. Many years had elapsed since he left S—— in order to finish his education in Jewish learning, and subsequently to enter into an engagement as private tutor in those Jewish families with whom he resided before he came to England.

“The clergyman received us very kindly, and said, Perhaps you would feel an interest in seeing the Christian church of your native place. He called for the large church key, and kindly accompanied us to the sacred building. On our way thither we found that the town was literally in an uproar. Crowds of children and some adults had collected to watch our movements. As we were accompanied by the clergyman, they did not then press on us with rudeness, but their demeanour was anything but courteous and peaceable, and we observed that the number was continually increasing.

“Near the church we again met with Mr. A.’s first

teacher, who had passed us the evening before without recognising his pupil in the twilight. Now, however, on seeing him, he at once knew him, and entered into friendly conversation. We were also joined by an old and intimate friend of Mr. A.'s deceased father, and both accompanied us and the clergyman into the church. Here we had some very serious conversation on the most important subjects. Mr. A. reminded his former teacher, in the most affectionate and earnest manner, that he had not taught him the simple truth, as contained in the Word of God, but led him astray, by teaching for commandments the doctrines of men. He seemed to feel the force of the remarks made, and had evidently been led to consider the importance of further inquiry concerning religion. We had been informed, indeed, by some missionary brethren, that they had met with a kind reception from many of the Jews in S——. Although there were many who were bigoted and violent, there were also many of a better mind.

“On leaving the church we found that the mob, who remained outside, had again increased very considerably: and when they saw that we were no longer accompanied by the clergyman, who returned to the vicarage, they began to behave most improperly, calling names and shouting and pressing on us in a rude way. As it was impossible, under these peculiar circumstances, to do any good by attempting to say anything about religion, we at length decided on leaving the town.

“Mr. A. went to take leave of his younger sister. A few of his relatives were there: they were alarmed at the noise and ill-behaviour of the mob. One wept, and said, ‘See what persecution you have exposed us to. We shall never hear the last of this day. See what a disturbance they are making before the house.’

“The youngest brother-in-law said, but in a mild subdued tone of voice, ‘You would have done better had you left early in the morning as I advised; but as you have

stayed, I will not take leave of you in this hurry and tumult. I will meet you outside the town, when we can speak together quietly before you finally depart.'

"We went to look for our friends who had remained at the Jewish inn, and to prepare for leaving. The mob followed us, and began to demand tracts, Bibles, &c., in ridicule of our distributing books. It was with considerable difficulty that we reached our conveyance, and made the few arrangements necessary for starting.

"Just before we left, a young man came to see Mr. A., having heard of his being in the place, who had formerly been a fellow-student. This was an agreeable contrast to the unpleasant rudeness manifested by the rest, as he was influenced by a serious desire to become acquainted with the motives which had led to so great a change in the religious views of his friend.

"On passing through the market-place, the mob repeated the words צדקה תציל ממוֹת ('Righteousness delivereth from death'), which are commonly used in accompanying a dead body as it is carried to its last home ; thus giving the most unequivocal proof of the intensity of their hatred and bigoted wrath against Christianity.

"It must never, however, be forgotten that up to that time they had seen but very little and heard but very little of anything like genuine Christianity. A large proportion of the inhabitants of that neighbourhood are Roman Catholics, and many of the nominal Protestants have been most awfully led astray by the ministers of their churches, who received their education at the German universities, about the close of the last and the commencement of the present centuries. At that period very few of the professors of theology had anything like sound views of any of the great doctrines of Christianity ; and although the state of things has greatly improved of late, especially at Berlin, still there is much to deplore in much that is taught under the name of divinity. The disgusting corruptions of Popery, and the soul-destroying

speculations, of so many of those who are unworthy the name they love to bear, as Lutherans, have prevailed so far, that, joined to the prevailing hatred for the poor Jews, but very little had been done to heal the breach of the ancient people of God. Since that time many copies of the Word of God have been circulated in that and other districts, and the Jewish community themselves, who were by no means fairly represented by the thoughtless crowd who followed us on that day, have made the most laudable efforts to promote education and inculcate a spirit of morality, humanity, and toleration.

“As matters then stood, our visit to S—— was a most painful trial to a feeling mind like that of Mr. A. But in the midst of all he remained calm. He explained to his friends who accompanied him, with emotion but with calmness, the reason why the crowd quoted Prov. x. 2, and the evident allusion to his baptism, as if that had caused him to be numbered with the dead, by terminating his profession of the doctrines of Judaism, as held by his relatives and former neighbours. He was deeply touched at seeing the distress of his relatives, and their apprehensions of violence; but he spoke and acted with that spirit of meekness and resignation which showed that he had tasted the love of a dying Saviour, and was willing to suffer for his sake.

“Such was Bishop Alexander in the early part of his missionary labours. What he afterwards did and suffered as a Christian missionary and a Christian minister, many can testify. Let us magnify the grace of God in him, and pray that many may speedily be raised up to carry on the great work to which he was devoted, and that the blessings of God’s Holy Spirit may so rest upon the children of Abraham and those that love them and labour for them, that speedily ‘All Israel may be saved.’”

REVIEWS.

REVIEWS.

Rabbi Hirsch's Essays on Israel's Duties in Dispersion.

WE are very frequently told that the modern Jews are all Deists, and that although in some remote village in Poland a few faithful adherents to the Talmud may still be found, yet, nevertheless, the great majority of our Jewish brethren in England, France, and especially Germany, are now to be considered as standing, to all practical purposes, on the same footing as any other persons who deny the divinity of Christ. Although a very little observation of the Jews will be sufficient to show that this is far from being a just view of the case, still we have often heard very pious and, generally speaking, very well-informed people say, that it is not necessary to make use of any particular and distinct missionary exertions for the spiritual benefit of Israel, as they, generally speaking, have now-a-days a negative rather than a positive creed, and we must therefore expect to win them by the regular ministrations of the word, and by the use of the ordinary means of grace; just as we hope, by God's grace, to be useful to any other portion of our fellow-creatures, who reside in our own neighbourhood. It is necessary, they say, to send missionaries to the heathen, because if we do not do so, they have no opportunity for

hearing the word that maketh wise unto salvation ; but this word is sent, is brought home to the Jews in the services of our churches, which God has appointed as a city set on a hill ; and if they, therefore, reject this benefit, the sin must lie at their own door ; they are guilty of their own blood. In endeavouring to promote an efficient ministry in our churches, we do all that can be done for the Jews, as well as for the other classes of the community.

Now it is certainly true, that if our churches and our people were all and altogether what they ought to be, the necessity for particular and distinct exertions for the Jews would be most materially diminished ; for it can never be sufficiently remembered that a holy life, a conversation according to the Gospel of Christ, in love and humility, will do more to convince a Jew, or any other unbeliever, than the most powerful arguments, urged in the most eloquent and impressive manner. It is also true, that many Jews, particularly among the more wealthy class, are to be found, of whom it is much easier to say what they do not believe, than it is to tell what they really do hold to be true in matters of faith ; but, notwithstanding all this, Judaism is not to be explained away in this manner. There is a wonderful system which, compounded of revealed truth and human addition, still prevails, and that to such an extent, that we may safely say, not one in ten of the so-called modern or reformed Jews is free from its influence. They are not conscious how far this influence extends, even in their own minds ; and although they sometimes approach the awful gulf of Atheism, annihilation, and consequent despair, most of them shrink back, and cling to the vestiges of that superstition, which they have learned from their fathers, and which they vainly boast of having escaped. Hence we not unfrequently meet with statements like those in the work before us.

Mr. Hirsch is the head rabbi of the Grand Duchy of Oldenburg. His statements, however, are worthy of attention, more

on account of the learning and ability with which he maintains them, than of the high official situation he holds among his nation. His work now laying before us, is entitled "Essays on Israel's Duties in Dispersion." He gives the following account of that which we are to understand by "duties:"—

"Commandment, the commandment of God, is duty for Israel, the will of God the only ground of obligation for all our duties. Can there be any other ground of obligation, for any duty which any one is bound to perform? Is it possible to imagine that anything should be a 'duty' without thinking it to be at the same time 'the will of God?' Duty signifies rule of action; but everything necessary for action; we ourselves, with all our faculties and powers, and the world that surrounds us, belong to God. Who has then to dispose of us but God? If this be true for all men, how much more for Israel, who have a double bond of union with the Creator, who not only made them as men, but has also fixed the bounds of their habitation among men. The command of God is, therefore, duty, and the will of God the obligation to duty; and this not only in those duties which have been made known to us by written and oral communication, but also in those which are binding on us in consequence of those arrangements which have been made by those legally constituted authorities, who are bound by God to defend and promote the keeping his law. If, therefore, each command of God were an enigma, and if a thousand unanswered and unanswerable questions obtruded themselves on us concerning each, still the obligation to obedience would be in no degree lessened. If any one ask, Why should I do this, why avoid that? we have only one answer to give: because it is the will of God, and we are to serve God with every faculty, every capability, every breath. And this is not only a sufficient answer, it is the only possible one, and would remain essentially the only answer, if we could perceive the reason of every command, if God had revealed the reason of his command to us; we should be bound to obey, not on this account or the other, but because God requires it; if we do it not for this reason, how can we be the servants of God? How can we be said to obey God? The Jew who faithfully observes and keeps the laws of God, as he gave them to the congregation of Jacob, and made them known by written and oral communication, as well as the ordinances of the wise men who defend and promote the keeping of the law, according to the commission given them for guarding the keeping the law, is, in the full unlimited sense of the word, a Jew, as he does this in order to fulfil the will of God; he is a servant of God, even although he may never have understood the connexion or import of even one of all the Divine commands, and has attained great, yea, the greatest happiness on earth; for the pure in heart know no higher, greater bliss, than the fulfilling the Divine will."

Who can read this statement without lamenting most sin-

cerely that a person who has so deep a sense of man's duty to God, should not have a clearer idea of the manner in which God has been pleased to make known his will, which is indeed and in truth the ground and foundation of our duty ; but thus endeavour to mix up with it, not only oral traditions, but also the ordinances, the arrangements of the wise men, whom he vainly imagines to be intrusted by God with a charge to make such additions as they may think necessary for the greater security and stability of his law. The honesty of the avowal, and the earnest manner in which he writes, are, indeed, vastly preferable to the ingenious distinctions which others would fain establish, but they show that Judaism is unchanged and unchangeable. This is not a work published 100 years ago—it has only just left the press, and is written by a man who has had all the advantages of German learning. He is not like the old school, who wrote in Hebrew, or in such a dialect of German that no uninitiated person could understand it : he writes in the style of German philosophers, and has printed his work in the common German character ; but his sentiments are precisely the same as those which have prevailed ever since the schools of Tiberias and Babylon compiled the Jerusalem and Babylonian Talmuds, and thus built up that system which has proved so wretched a substitute for the glory of the covenant which God made with Abraham, Isaac, and Jacob.

There is a peculiarity, however, in the printing and spelling of this work which deserves notice. Rabbi Hirsch does not adopt the usual mode of writing Hebrew words, when they are expressed in the letters of the modern languages of Europe. Instead of Israel he writes Issroél, instead of Abraham, Awrohóm, instead of Zion, Zyaun, instead of Thorah, Thauröh, &c. &c. ; in short, he endeavours to give the exact pronunciation of the Hebrew words as it prevails among the German Jews, and to avoid that used by the Portuguese Jews and the Christians. In this he is sin-

gular, and wishes, probably, in some measure, to compensate for using the language and style of Christians in other respects.

Rabbi Hirsch gives an account of the manner in which every duty towards God and our neighbour, in fasts and feasts, in prayer and blessing, at home and in the synagogue, ought to be performed, as far as it is necessary for a layman to be informed, adding references to Talmudical treatises for further information on particular points.

He makes the following remarks on *almsgiving*, founded on Deut. xv. 7—11:—

“ ‘Thou shalt open thine hand wide unto thy brother, to thy poor.’ With these words God calls thee to thy most lovely, most holy employment, to that in which thou art most like himself; he calls thee to be a blessing with all that he has given thee, to be a blessing to all about thee. Look around in the great household of thy father, every thing is appointed to this blessing. Every thing helps and is helped; every thing takes and gives, and receives a thousandfold in giving, for it receives life instead of existence. What? wouldst thou be the only one who takes but gives not? Shall the great stream of blessing end in thee? Wouldst thou have this stream to be lost in the dry sand, and not restore to the ocean what it received from it? O, hast thou duly considered that thou art nothing, if thou art only for thyself: thou art something when thou art something for another; thou hast nothing as long as thou hast it only for thyself, thou possessest it only as thou hast it for another: the penny that thou hoardest is not thine, it is thine only then when thou spendest it in blessing; and then, when thou hast once tasted the bliss of giving, the bliss of feeding the hungry, of clothing the naked, of comforting the sick, of rejoicing the miserable, of caring for the destitute, then canst thou rejoice in the high calling with which God hath called thee, to be a blessing with all thou hast, then wilt thou readily give all thou hast to purchase a moment of such bliss. Why should God give thee more than is absolutely necessary for thee, but that he may make thee a distributor of his blessings to others; and wilt thou grasp with thy hand, that which is not thine own? Our wise men have, therefore, named this active benevolence in giving, with the lovely name צדקה (i. e. righteousness). For צדקה is essential righteousness, which gives to every thing that which God requires for it; and as צדקה, when applied to God, denotes his charitable righteousness, which gives to man not that which he deserves, but that which he can bear; so, when applied to man, it denotes that charitable righteousness which makes the love of God, rather than the right of another, the ground of assisting him.”

In this extract we see the confusion of ideas which universally prevails among our Jewish brethren as to this most essential point, "What is righteousness?" However beautiful and appropriate Rabbi Hirsch's remarks may be, as to our duty in relation to our fellow-creatures, what are we here to understand by "milde Gerechtigkeit," or "charitable righteousness," as that phrase may be rendered in English.

This is a vital question, and the Jews, looking to the Talmud, are of necessity confused on this point; in Machsor, i. e. the prayer-book for festivals, we find צדקה authoritatively declared to be almsgiving; for in the prayers for New Year's-day and the Day of Atonement they have printed the word Mammon immediately over the word צדקה, as explanatory of it; in the same way they explain תפלה, or prayer, by the voice, and תשובה, or repentance, by צום or fasting; the whole is thus printed:—

ממון	קול	צום
וצדקה	ותפלה	ותשובה
מעבירין את רוע הגזירה		

which would be in English:—

Mammon,	Voice,
RIGHTEOUSNESS,	PRAYER,
Fasting,	
REPENTANCE,	

turn aside the impending evil.

Rabbi Hirsch does not say that this explanation of צדקה is the right one; but as this explanation is thus authoritatively given, in the prayer-books acknowledged and used in the synagogues, it is very probable that his ingenious remarks are intended to explain and palliate this interpretation of so important a word. The Bible uses the word to signify "righteousness;" the rabbies say it means "almsgiving." It is an awful thing that the Jews should thus be taught to look to any act or deed which we can perform,

however amiable or good and useful it may be, as a means of atonement before God, instead of looking for it in the only way which God has appointed.

In the course of his work Rabbi Hirsch has several times occasion to speak of the different duties which are to be attended to in celebrating the Day of Atonement, but he most carefully and completely avoids mentioning the great peculiarities of the services of that day as appointed by God. He chiefly speaks of it as a day of reflection, of contemplation, of humiliation, and prayer; but as to atonement, strictly speaking, he says nothing—unless devout reflections upon God and our duty, and the situation in which we are placed, may be said to be the means and procuring cause of atonement.

He would not, perhaps, undertake to defend the above explanations quoted from the Prayer-book, as they are obviously too strikingly inconsistent, but a reference to the ancient sacrifice, as brought by the high priest according to God's command, would not suit his system; and thus, as he will not admit the truth as taught by God, Isaiah liii., and elsewhere, he is less candid on this point than the *Machsor* itself, which, with all its faults, does refer several times in a very particular manner to the ancient service performed by the high priest in the temple, although it, of course, only relates to what used to be done, and hints at the Messiah, as foretold in Isaiah liii., instead of showing faithfully and fully what a poor sinner has now to do; but Rabbi Hirsch gives no sign, lets slip no expression which might lead his brethren to a right understanding of the real intent of that most solemn day.

Rabbi Hirsch gives some very good rules which ought to be observed in giving alms, chiefly taken from the *Talmud*. He says, p. 572,—

“There are eight degrees in alms-giving: 1, The highest and first is to assist the impoverished by gifts, loans, or providing them with employment, so that they may become able to take care of them-

selves, and have no need to beg. 2, It is a less degree to give to the poor in such a way that the giver knows who receives his bounty, and the receiver does not know from whom the bounty comes. Giving to public charities, when it is known that those charities are managed with wisdom and honesty, comes very nearly equal to this degree in almsgiving. 3, It is still less when the giver knows to whom he gives, and the receiver from whom the bounty comes. 4, It is still less when the poor knows who gives, but the giver knows not who receives. 5, It is still less to give to the poor without being asked. 6, Still less when asked to give what is necessary. 7, Still less, to give less than is necessary in a kind manner. 8, The least of all is to give in an unkind manner.

Page 575, we read,—

Charity that shows itself in action is more, incomparably more, than giving money. Money is an external thing; but in this thou layest that which is most noble, that which is the best, thou hast—thy understanding, thy word, thy deed, thy ability, all that thou art, as an offering on the altar of God for the welfare of the brethren. In almsgiving we give that from which blessing may spring, but in this we make the plant of blessing to grow and blossom; we create the health, the joy, the peace, the prosperity, the welfare of our neighbour. If we would see a man who is like unto our heavenly Father, so let us behold one, who, full of mercy, full of love, full of the Divine will, himself prepares bread for the hungry, becomes a father to the orphans, for whom he cares, whom he educates, visits the sick, clothes the naked, comforts the suffering, buries the dead, advises the inexperienced, reconciles the contending, and everywhere labours in word and deed to relieve every pain, to heal every sorrow, and dry every tear. And when such an example has excited us, and we feel that we are called to such blessedness, so step forward, step forward, and let us devote ourselves in the presence of God, with every noble faculty he has given us, to such acts of love for the welfare of his children.

It ought not to be forgotten that in addressing these exhortations to his Jewish brethren, Rabbi Hirsch is not preaching to unwilling hearers; for certainly no class of people are so liberal and kind in almsgiving as the Jews. This is one of the best and loveliest features which mark their national character, and it is to be found very frequently among them.

On *Prayer*, Rabbi Hirsch says, p. 633,—

לְהַשְׁלִיךְ, from which תְּשַׁלַּח, i.e. prayer, is derived, signifies “to prove, to judge myself;” or, as the form הַתְּשַׁלַּח often denotes an inward attempt after something, so it may denote an attempt to

form a judgment, and particularly a just judgment of oneself. It implies, therefore, that we leave active life, and endeavour to obtain a true judgment on ourselves and on all our relations to God and the world, and those of God and the world to ourselves, that thus soul and heart may be purified, raised, and strengthened by this judgment, and return renewed to active life.

In life itself we do not gain strength for life; in the practice of truth, justice, and love, we do not acquire intelligence and feeling for truth, justice, and love; in the struggle against inward and outward dangers, against suffering and passion, we cannot prepare for the struggle; on the contrary, life often robs us of power and strength for life, removes truth and brings falsehood; we are overcome by the difficulties duty calls us to struggle with. The voice of God's Word is drowned, or is heard without attention, and thus it no longer teaches us to come to God. These things make it necessary that we should at times break loose from this life, so dangerous to our real life, and in prayer seek for strength for life, for the perception and love of truth, justice, and love, for power and courage in the contest and a fresh dedication of life to God.

The following remarks on the same subject deserve particular attention, as they show what Rabbi Hirsch's sentiments are on the all-important subject of "sacrifices" as appointed by God. He says, p. 638,—

As long as Israel lived as a nation in the Holy Land, this internal religious service was expressed in emblematical actions as well as in words. As this service is no other than a renewed acknowledgment of God as ruler of the world and our own life, and a dedication of our whole selves and lives past and future to God whom we adore, so Israel came to the place where God manifested his presence and his Shekinah, and where his law was preserved, and gave expression to their dedication and devotion to God in keeping this law by sacrifices.

Abraham had given the highest example of life on Moriah, as he did not hesitate to give back to God, Isaac, the whole fruit of his past life, the condition of his whole destination, and in him the whole people of God promised in him. He did it in the high consciousness that our destination has no worth except as it fulfils the will of God, which was also to be the duty of the people who were promised; and thus, by becoming a servant of God, he became an example to mankind who do not serve him. And as he received back the devoted son, and brought another sacrifice on the altar, he prophesied and said, that this was to be the place where God would look down upon his people, that this was to be the place where they were to come to look up to God, where his posterity were to do that emblematically which he was willing to have done actually, spiritually to devote their lives to God. And through all generations it was declared, "In the mount of the Lord it shall be seen." Thither

Israel were to go and gain fresh life for their perceptions and feelings of God, and emblematically devote themselves to God in sacrifice. There stood Zion's temple.

Speaking of the Sabbath, p. 108, he says,—

The Sabbath is a holy season, returning every week, that we may dedicate ourselves to God, and prepare to live in the coming week agreeably to the Word of God. Abstinence from work, not merely rest from labour, as giving an opportunity for spiritual employment, but in itself an essential part of the Sabbath; and every particular work that is abstained from on the Sabbath, in compliance with the law of the Sabbath, is a direct witness and monument that God alone is the Lord, and that man and all things are appointed to his service; which is, indeed, a preparation for the service of God in action. And now shall we profane the Sabbath for earthly profit? Shall we stretch forth our hands to God's property, and say, That is mine? Have we duly considered this, foolish and fearful as it is; thoroughly considered this, that he who does the least work on the Sabbath in order to gain bread, says, "In order to promote my earthly welfare I contemn God; I attest it aloud, not only in word but in deed, that the world and all that is therein is not the Lord's, but that man is lord of the world. I pour contempt on myself, I attest aloud that I have no higher object in life than the beasts, to possess, to enjoy; but I know not, I regard not—I regard not the name of a man, of an Israelite." This, and nothing less, does he who works on the Sabbath declare: and still, O son, O daughter of Israel, ye are called to witness for God and the duty of man before the whole world; and the most holy act in compliance with this call is in Sabbath duty. And will ye contemn such a priest-like duty? For mankind will ye pollute the beauty of Zion, which your fathers did not purchase too dearly at the price of their hearts' blood, for filthy lucre? Can the penny earned on the Sabbath bring a blessing, a real blessing into your house? Is it not the produce of a curse? for before you gained it, you destroyed everything noble in or on yourselves.

But it is time to close these extracts, lest we extend this notice to an undue length; and in closing we cannot refrain observing, notwithstanding all that he says so forcibly about the Thorah, or the law of God, what very little use Rabbi Hirsch makes of the Bible. We have here a work occupying 776 octavo pages, and extending to all the duties both at home and in the sanctuary, which Rabbi Hirsch thinks it necessary for a pious Israelite to perform. We do not blame him for quoting the law of Moses so frequently as the ground of duty; but have then the prophets given no directions

about duty? He finds occasion in almost every page to quote or refer to the Talmud, and often talks about the wise men; but did not Samuel and Isaiah, Jeremiah and Ezekiel, know something about the duties of Israel, to say the least, as explanatory of the laws of Moses? Rabbi Hirsch gives a variety of exhortations and admonitions, speaks at great length about what we have to do, but three-fourths, or rather nine-tenths, of the truths of the Bible might be buried in the depths of the sea, without in the least affecting his system or altering his work; for he not only forgets to refer to the prophets, as teachers inspired by God to teach man his duty, but he also says very little about many of the laws of Moses, especially those which give directions about the priesthood and the *service* to be rendered at the tabernacle and temple.

It is really awful to hear him, p. 577, direct his nation how "to comfort families who have lost a member by death." He makes not the slightest reference to anything which the prophets have said as a ground for solace in such sad moments: he just mentions the law, and that in a very slight way; and does not even make the slightest allusion to the resurrection of the dead. In this respect, indeed, notwithstanding all his seriousness and ability, he is far, very far, worse than the Talmud itself; for in that bulky compendium we find an express treatise on the resurrection, *ה'ל'ק*; but we may look in vain for such a thing in Rabbi Hirsch. We must give him credit for his originality, for his earnestness, for his zeal; but we must mourn over his blindness, and gladly turn from his stern pages to the Word of God itself, and there learn that the law of Moses, as well as the prophets, tells us of a glory which we humbly pray that he and his brethren may shortly see.

“*Jeben Mezulah,*” or, *Jews in Poland in the Year 1648.**

THIS work contains the history of the heavy persecutions which the Jews in Poland suffered in the year 1648. It is interesting on account of the description which it gives of the customs and manners of the Jews in that country. It ought to be observed, that making some little allowance for the warmth of national feeling, which led the author to dwell only on the fairest parts of the picture, still there is a great deal more truth in what he says of the Polish Jews than most people imagine. We are accustomed to think that the worldliness and selfishness of fallen man has been so concentrated in the Jewish mind, and thrown into one of its most disgusting forms, the love of money, that it is almost impossible that any should be found who are not almost or altogether absorbed in this money-getting propensity. And yet we have so much evidence to the fact in various ways, and from various sources, that we have every reason to believe that it is no uncommon thing to find rabbies in Poland at this day, who have so entirely devoted themselves to study, that they really do not even know the worth of the different coins current where they live; having been accustomed from earliest infancy to devote, literally, the whole of their time, and all their undivided energies, to the acquirement of theological knowledge, they have, not only in name, but in deed and truth, separated themselves from the world, and left all the cares and temporal concerns of life, to be attended to by those whose education and habits had rendered them better capable of ordinary business. Thus, on one occasion, a rabbi being called out to arrange some very important business,

* This article has been inserted, as the state of the Jews, in many parts of Poland, is precisely the same at this day as when the work here mentioned was published.

sent his wife in his stead, who excused his non-attendance by saying, “My husband is a learned man ; he can neither read nor write.” Which, paradoxical as it seems, is a literal account of the amount of knowledge possessed by some of the learned rabbies, who have devoted themselves so exclusively to Hebrew, Chaldee, and the Talmud, that they have never learned to read or write the common language of the country where they live. They think it, indeed, a pious and holy thing to abstain from such knowledge. It is obvious that the wife of the rabbi in question spoke of such reading and writing as was in common use among her Gentile neighbours ; she had always been accustomed to use a Rabbinical word to express “reading” in Hebrew, and, therefore, did not refer to that at all.

The account given in the work above-mentioned refers to six important points ; the three first, those on which, according to Simon the Just, the world stands : the law, the service of God, and works of charity ; and the three last, those by which, according to Rabbi Simeon, the son of Gamaliel, the world is established : the dispensation of justice, truth, and peace. (See “Sayings of the Fathers,” chap. i.)

1. *Study of the law.*—Each congregation had a public teacher, who was well paid, and attended continually during the whole year, either in the synagogue or in some public place fitted for instruction. If there were not more than fifty families in a congregation, they maintained at least thirty students, who were sufficiently supplied with all necessaries, and were expected to take charge of the education of the youths in their turn, two boys being allotted to each student. From the first day of the month Yiar to the 15th of Abb, and from the first of Marchesvan to the 15th of Shebat, the students were obliged to appear daily before the Rosh Jeshibah, or public teacher. About the half of their time was devoted to the Talmud itself, and the rest to casuistry. The Rosh Jeshibah frequently allowed one of the students to discourse in his stead, and then disputed with him, in order to

exercise them in Talmudical discussion. They always studied the same part of the Talmud at the same time all over Poland. A beadle went every day to all the students to see whether they were diligent in studying with the youths committed to their care. Every Thursday all the boys were examined by a person appointed, and those who were found wanting were punished by flogging, and disgraced. On Friday they were examined again, and still more strictly, by the Rosh Jeshibah himself. There was scarcely a house to be found in which the Talmud was not studied.

2. *The service of God.*—Before break of day a company assembled in the synagogue every morning, who recited lamentations for the destruction of Jerusalem. After this followed another company, who recited the Psalms; and then came the regular morning service, which was attended by every one, except something very pressing prevented. After this service every one devoted some time to the study of the Talmud before he went to the business of the day.

3. *Charity.*—Travellers were abundantly supplied with food during their time of stay in every congregation, and assisted by alms. The more learned were entertained by the most respectable families, and treated with great respect, and the beadle made a collection for such, which he carried to them. Young travellers were supplied with clothes, and, if they wished, they procured situations for them as servants. Students of character generally married the daughters of rich men, by whom they were supported after their marriage until they could obtain a situation as Rosh Jeshibah. A great deal was done in endowing young women, and it was not often that a young woman of eighteen years of age was to be found who was not married.

4. *Dispensation of Justice.*—Justice was administered in each congregation by the rabbi, and in each province there was a superior court of justice, which possessed an almost

unlimited power, and to which every one could appeal at pleasure.

5. *Truth.*—Officers were appointed in each congregation, who were bound to watch over the integrity of individuals in their transactions, to try the weights and measures, and to reprove and punish all those who acted dishonestly in business.

6. *Peace.*—The author says, that the peace of the congregations was promoted by their diligent study of the law. (See “Dr. Jost’s Annals of Israel, for 1839,” page 61.) I cannot forbear remarking how unjustly have the Jews been generally, I may say universally, treated by the Christians. Our youth are taught to look to Rome and Greece as the models of learning and taste ; but are there no remnants of ancient glory still to be found in Israel? Assuredly there are. We cannot sufficiently lament the sad perversion which led them to seek the kingdom of God in meats and drinks, in fastings and outward duties, and not in that righteousness, peace, and joy in the Holy Ghost, in which it really consists : and we ought never to forget, that with much that is really amiable, they were still the victims of a degrading superstition, and subject to slavish fears, as, indeed, all those must be who know not the Prince of Glory, the Lord from heaven ; but, as lovers of truth and justice, we ought not to overlook that which is praiseworthy and good. Since the year 1648 things may have somewhat changed in Poland, and at that time there were, doubtless, exceptions to the description which our author gives ; but still there remains, most unquestionably, a patriarchal simplicity and a warm affection for their nation, and its history and its laws, which mark the character of the Jews, and justly claim a degree of sympathy, regard, and respect, of which but very few among us have any conception.

Dr. Jost on the "Old Paths," &c.

DR. JOST is well known in the literary and theological world as the author of a very valuable history of his nation ; and his great object in publishing this periodical is to carry on that history, and to collect and circulate materials which may lead to a better understanding of the state and condition of Israel. He is a most indefatigable labourer ; and although in such a magazine, the pages of which are open to controversy and discussion, we must, of course, meet with many things which pain, as well as those which gratify us—yet still, at a time when German books, often of the most trifling kind, are eagerly read by so many of the better informed of the English, it is a duty to call the attention of all to these efforts made by learned Israelites to elucidate their own history. A great many subjects have been treated on in these "Annals" of high interest, as it regards the welfare of Israel ; much information may be found concerning the state of the schools carried on among the Jews all over the world—the synagogues in which they worship, the sermons they preach, and the books they read and publish. Dr. Jost is in possession of many important documents ; among others, a MS. collection of the "Laws of the Caraites," from Ahron B. Eliah the second, who died in the year 1369. This work was written at Constantinople, in the year 1354, and contains 736 quarto pages, carefully written. The MS. was copied in the year 1527. It contains a complete account of the doctrines of the Caraites, according to their mode of interpretation, taking occasion, in every instance, to object to the interpretations and traditions of the rabbinical Jews. The author, a very learned man, gives a great many literary and historical accounts of opinions and facts, which deserve the greatest attention. Dr. Jost proceeds to give a series of extracts from this work, which are highly worthy a careful perusal.

It may be interesting to many to see what is said in such a work of the publications of our friend Dr. M'Caul. In No. 33 we find an article, entitled "Alexander M'Caul's Attacks on the Oral Law, and the New Mode of Teaching."

From the article itself, we extract the following remarks :—

"It may be thought necessary that the 'Annals' should confine their attention to such things as are of some importance and likely to lead to considerable results, and on this account take no notice of much that is published about and against the Israelites, as being of little consequence, and likely to be soon forgotten. Thus, indeed, much useless discussion is avoided, and many trifling controversies are put an end to. The attacks, however, which are now made in England on the method of instruction, and the doctrinal statements of the modern Israelites, must not be considered to belong to this class of ephemeral productions ; and if no notice is taken of them, it must seem as if, in fact, they were acknowledged to be just and unanswerable. Of what use is it to pass them over in silence ? Some of them have been already translated into German,* and are in the hands of those who will read. In this state of things we think it to be the duty of Israelite periodicals to take serious notice of the matter ; and this the more, as the attack is not confined to the study, where we can defend ourselves with the weapons of learning ; it has been brought before the public at large, in language intelligible to every one, and that, not as formerly, in a spirit of hatred and division, which irritate and embitter the mind, but with a love and good-will which gain the hearts of all. The person who makes the attack is provided with the necessary degree of knowledge, if we may judge from what at present is before us, and is not, therefore, to be got rid of by speaking contemptuously of him as an ignorant man, like many who have formerly written on this subject. His words

* The title of the German translation of the "Old Paths" is added in a note to this word in the bottom of the page.

will make an impression, and the great question is, How far he is in the right, and on what points has he failed of finding out the truth. As he publishes in the form of a periodical, it is fitting that he should be replied to in a similar form. In order that he may be satisfactorily answered, the writer of these remarks intends to make known to German readers everything that is published in English without pretending to pass judgment in the matter. The refutation must be given by men fully competent to meet the question in all its bearings, and whose station and character entitle them to be generally regarded as the representatives of those for whom they speak; merely individual opinions, which some would reject and others respect, are of no avail in this matter."

"We shall omit everything that is superfluous and already known, and merely communicate the most important points, and that, as far as possible, in the words of the author; and we hope for forcible answers from learned rabbies esteemed in Israel, that true light may be known upon the points in discussion."

An account is then given of Dr. M'Caul's "Sketches of Judaism and the Jews," and of their having been published originally in the "British Magazine," and afterwards in a separate form. It is observed:—

"In these sketches interesting accounts are given in a popular form of the intellectual state of the rabbinical Jews, which is spoken very highly of, as it deserves to be; although, at the same time, the weak points in Rabbinism are carefully noticed, both those which may be attributed to the decay of that system, as also its inherent faults, as, for instance, in the treatment of the female sex."

"The sixth sketch contains strong objections to the modern catechisms, which are charged with double-dealing. This requires a positive and distinct answer, not only from those immediately referred to, but also from the different schools where these catechisms have been introduced. The systems are attacked, not any particular expressions separately taken."

Several of the most weighty objections brought forward in the sixth sketch are then stated very fairly ; and the writer adds :—

“ Thus then the question is to be answered openly, and without circumlocution. The most important point seems to be this, that all, the strict rabbinical Israelites not excepted, are convinced that many things contained in the Talmud are wrong, and not from God ; but still, they look upon Talmudical works as the treasury of the oral law. The question is, therefore, which laws and doctrines, of those found in these works, bear the marks of human error, and which are to be considered as a revealed law ? Some fixed principles must be adopted for making a fundamental distinction, and it might, perhaps, be desirable to introduce these principles into the catechisms.”

A note is added to this article, which states :—“ It is to be observed that Dr. Kley in his ‘ Catechism of the Mosaic Religion,’ third edition, 1839, speaks more decidedly. He says, p. 76, ‘ These books, “ Mishna ” and “ Gemara,” contain much that is excellent for instruction, but are not to be looked on as the revealed Word of God, or as belonging to the Holy Scriptures.’ I acknowledge the simple, genuine, pure Word of God from the beginning of revelation to its completion in the twenty-four books of Holy Scripture.”

It may be worth while to observe that by this expression, “ the twenty-four books of Holy Scripture,” Dr. Kley means the Old Testament just exactly as we have it, divided into thirty-nine books ; the difference arises merely from the ancient Jewish custom of writing, 1 and 2 Samuel ; 1 and 2 Kings ; 1 and 2 Chronicles, respectively on one roll, or book, for each ; the same was done with the twelve minor prophets, which together made up one book ; as also, Ezra and Nehemiah ; this would make the round number of twenty-four rolls or books, which together constituted the sacred canon.

Rise and Progress of Talmudic Influence.

THE first questions which every one who is concerned for the spiritual welfare of Israel must naturally ask, are such as these: In what state are the Jews at present found to be? What are their religious and civil customs, observances, and usages? What are their hopes, and on what foundation do those hopes rest? And here a most wonderful scene presents itself; a sad mixture of human perversion, with many things which have their foundation in the revealed will and Word of God; a most extraordinary and faithful adherence to national rites and prejudices, mingled with much superstition and weakness. Much information has already been given in the publications of the London Society for promoting Christianity amongst the Jews, on various important points connected with the present state and condition of this ancient and venerable nation; but there is one branch of inquiry, which is indeed subordinate to the above-mentioned, although of scarcely less momentous import, which has hitherto been but little attended to. We refer to the question, How came it to pass that the vast mass of Talmudic observances took such deep hold of the Jewish mind? It is sufficiently obvious that such a complicated and burdensome and extensive system could not have sprung up in a year or two. It is hard indeed for the most subtle ingenuity, to show even a distant and slight connexion, between the Bible and a very great number of those things which the rabbies now enjoy. How then came it to pass that the nation submitted to so extended an usurpation? It is indeed, a very interesting field for investigation, to search into the rise and progress of many of the prevailing errors, which we have now to deplore among our Jewish brethren. And in watching the development of them we may learn many most useful lessons, concerning those

dispositions and inclinations of the human heart, which have led and do lead us all into so many sins and difficulties.

Those who may feel inclined to pause awhile, and ask, how was it, that the fine gold thus became dim, that the pure silver was so mixed with dross, may find much valuable information in two works which have recently been published by a very learned Jew, Moses Brück; the first entitled, "Rabbinical Ceremonial Observances," published at Breslaw in 1837, and the other, "Pharisaical Customs and Rites," which has just appeared at Frankfork-on-the-Maine. The object in both, is to show how these customs, &c., first arose, and have since gradually developed themselves. As Mr. Brück is well qualified for the task, and has diligently consulted a great many ancient and original writers, he supplies many most useful hints for future inquirers. Like many others of his nation, he is weary of the yoke of the Talmud; and it is most devoutly to be wished, that he may by God's grace come to teach with as much ability the value of the Bible, as he now shews in pointing out the worthlessness of Rabbinism, and the strange way in which many Rabbinical customs came to be established. There is indeed a chilly coldness in his manner of writing which is to be deplored; for even in the Talmud, we ought to be warmed by the scattered remnants of that which is true and good and right, while our love and affection for the truth makes us indignant at the unholy mixture of human folly, which has unhappily been forced upon our elder brethren. This is, indeed, one of the worst consequences of superstition, it chokes and stifles the perception and desire for that which is really good, and thus makes it hard for the awakened inquirer to find and feel the difference between the dross which he rejects, and the solid good which is of invaluable worth.

Both works begin with an introduction, containing some critical notices concerning the manner in which the Talmud and its commentaries were compiled, which cannot be very

well abridged. In page 8, of the latter work, it is mentioned that the "Injunctions contained in the Talmud, may be estimated to amount to 10,000:" a goodly number, truly.

The account which he gives of the fast which is annually kept in commemoration of the destruction both of the first and second temple, of which it is said, that both took place on the same day of the same month, viz., the ninth day of Ab, may be taken as a specimen of his work:—

This was declared to be the most unlucky day in the year, as it had proved so fatal to both temples. As such it was to have every mark of the greatest imaginable mourning; and the fast was to be connected with abstinence from every kind of employment, both of mind and body, which could give the slightest possible degree of pleasure. Many held it to be as important as the day of atonement, began the fast on the evening before, and required that pregnant women and nurses should keep the fast appointed for this day in all its strictness. Others extended the mourning to the 8th day of Ab, and prohibited the use of meat, wine, and more than a single dish on that day. The question was discussed among the Geonim, whether the use of two dishes was forbidden when they were composed of different materials, or whether the prohibition was to be extended to the different modes of cooking the same thing. The German and French Jews held contrary opinions on these points, the first partook of only one simple kind of food, but the latter allowed the dish to contain different materials, provided they were prepared as one kind of food in one vessel.

Rabbi Jehudad ben Isai made the prohibition still more strict, and took nothing but bread and water on the 8th day of Ab.

Others allowed the use of meat not fit to be eaten, and wine not fit to be drunk, on this day. Rabbi Simon ben Gamliel, on the contrary, was of opinion, that the mourning on the 8th day merely required that less were eaten than usual.

As this king of the days of mourning and fasting was thus attended by a day of preparatory mourning, it was necessary that it should be followed by a similar observance. Accordingly Rabbi Levi fasted the evening of the 10th of Ab, and the Cabbalist Rabbi Joshua ben Levi fasted on the 10th day itself, because the temple still continued burning on that day till the setting of the sun.

This preparatory and supplementary mourning soon appeared to be too short, and the first was made to commence on the first day of the month Ab, and the other to last till the end of the month. Not only were marriages and every kind of public rejoicing forbidden during this time, but also hair-cutting, the washing of clothes, &c. Rabbi Simon ben Gamliel endeavoured indeed to confine the

preparatory mourning to the week in which the 9th of Ab fell; but the prevailing love of prohibitions prevented his doing so, and not only were the above-mentioned restrictions observed, but even the cultivation of land, trade, building, &c., were neglected during the preparatory mourning.

As the whole month thus came to be considered as an unlucky season, it was forbidden in later times to carry on a lawsuit with any Gentile in the same, even if it had begun before.

The last Gaon Rabbi Achai, thinking the preparatory mourning to be too slight, commanded that during the time it lasted, i.e., from the 1st to the 9th of Ab, no beast should be killed; which many complied with very punctually.

After this the preparatory mourning was made to last twenty-one days, in order that it might be equal to that which was observed after the fast-day itself. Many hyperorthodox women abstained entirely, during these twenty-one days of preparation, from the use of wine and meat; and the rabbies inculcated the same as necessary for the men, in order that they should not remain behind-hand with the women. The women, however, thought this to be a breach in their privileges, and extended their abstinence to a part of the time observed as a season of supplementary mourning, in which they were only followed by a few. There were many of the scrupulous who fasted every day of the preparatory mourning from morning till evening.

The particularly anxious Mharil carried these restrictions still farther; he commanded that the brokers should abstain from all dealings in gold and silver during this time of mourning, as the sight of these metals gives pleasure. Other rabbies required that the butchers should give their knives, and the keys of the shambles into their hands every Friday evening, as soon as the meat required for the use of the Sabbath had been served, in order the more securely to prevent the use of animal food except as required for the Sabbath meal.

On the fast-day itself no one was allowed to sit in his usual place in the synagogue; others enjoined that every one should sit on the earth; many covered the roll of the law in black cloth and laid it on the ground. Many covered themselves with ashes, and no man was allowed to salute another. Some read the Lamentations of Jeremiah the evening before; others in the morning of the day. Many omitted all the passages taken from the Bible and Talmud, which occur in the prayers, in order, according to a direction of the Talmud, to abstain from every kind of intellectual pleasure.

One rabbi enjoined the eating an egg as a token of mourning; and another added that it must be hard and cold, sprinkled with ashes, and be eaten while sitting on the ground.

Many endeavoured to mourn in their sleep, and in order to effect this used fewer pillows on that night than usual. This, however, appeared to others to be insufficient, and they required that a stone should be used for a pillow, and this because the reason why Jacob

slept on a stone was, the prospect he had by the gift of prophecy of the destruction of Jerusalem, &c., &c., &c.

Mr. Brück has added references for every particular mentioned, either to the Talmud itself or to other works of authority; which makes his book valuable, for those who may wish to inquire into these subjects. His plan takes in the different fasts observed among the Jews, and a great many ceremonies and observances which prevail among them in the services of the synagogue on the different feast-days,—as also the custom of watching on the first night of the Feast of Weeks, when the time is spent in reading the Bible and Talmud, for which purpose they usually assemble together in companies consisting at least of ten males in each;—the custom of going on the first day of the new year, after the afternoon service at the synagogue, and offering up a prayer, in which Micah vii. 19, “Thou wilt cast all their sins into the depths of the sea,” is three times repeated, at the side of a river, stream, or lake, into which bread is cast at the same time;—the custom of killing on the day preceding the day of atonement, a cock for every male and a hen for every female, as a sacrifice;—the custom of watching a night at the Feast of Tabernacles, during which the Cabbalists read the whole of Deuteronomy, and all the Psalms, as also some passages out of the book Sohar;—the blessing or prayer which is to be said at the sight of the new moon;—the preservation of different kinds of food from atmospheric blood, as an opinion prevails among the Jews in some places even at this day, that at the beginning of each quarter, a drop of blood which is very pestilential falls from the upper regions upon the earth, and that a piece of iron laid on the vessels in which food is contained, acts as a preservative, as it is said Exod. vii. 19, “that there was blood throughout all the land of Egypt both in vessels of wood and of stone;” from which the Cabbalists say we learn that metals have a preservative property against atmospheric blood;—the custom of pouring out all the water which is found in the

house where an Israelite dies, as also in the houses immediately adjoining, as the angel of death washes the knife, with which he has slain the deceased, in the water which is found in the houses of the neighbourhood, and some fatal drops of blood remain in the water; as also the custom of washing the hands after a funeral, the charm used for a woman in childbed;—certain ceremonies which are observed when the priest's blessing is pronounced;—ceremonies observed at circumcision;—at marriage, which is accompanied with a great variety of observances, insomuch that the day of marriage was considered as a day of atonement;—the custom of changing the name of a sick person in order to alleviate his sufferings, which originated in the wish to obtain a blessing from God, who gave to Abraham and Sarah fresh names at the time that he granted them peculiar favours, &c., &c.

It must be observed that many of these customs were not known, or at least are not mentioned in the time when the Talmud was compiled; so that although they have all prevailed more or less, still a very considerable difference is to be found in the mode and degree of their observance in different countries.

A great deal may doubtless be learnt in studying the history of these things, as to the sense and feeling which prevailed in ancient times concerning the great mysteries of religion. Many of the observances in the synagogue, &c., doubtless originated in a wish to impress some solemn truth, or represent some important fact; it is to be lamented that Mr. Brück has contented himself with merely looking at the outside of the things he describes, which is certainly odd enough, but his works are highly valuable on account of the references they contain to original sources. May he and all his brethren be led to worship God in spirit and in truth, not in the bewildering and foolish perversions of a system which mixes man's folly with God's word, but in the clear light of the Gospel.

History and Literature of the Spanish Jews.

EVERY friend of Israel who "is grieved for the afflictions of Joseph," must be severely pained at the great ignorance which prevails among the servants of Jesus, as to the real state and condition of that wonderful people. We talk about Abraham, Isaac, and Jacob; we frequently mention the names of Peter, Paul, and John; we are ready to acknowledge that "our Lord sprang out of Judah;" but very many who really desire to imitate him who wept over Jerusalem, have hardly begun to ask at all, "Are there any left" of that illustrious house to whom I may "show kindness" for my beloved Master's sake? Or, if a passing question be raised, it is readily answered and got rid of by a smile of contempt or an unkind allusion to something worthless and distressing, which may have marked the conduct and character of some unhappy individual of that nation.

But it is not always so; some are to be found who, as they pass by, are anxious to "behold and see, if there be any sorrow like unto her sorrow." We have recently had many cheering proofs that "the servants of God take pleasure in her stones, and favour the dust thereof." Statesmen have sometimes been led to think of Judah's wrongs and Israel's sufferings in her captivity; men of learning have occasionally inquired into the history of this wonderful people, and some of the most noble and illustrious among us, may be found uniting for the great purpose of administering to their spiritual necessities.

Much investigation, inquiry, and deliberation are necessary, in order to a proper understanding of the real state and condition of these our brethren. They have been treated as *strangers* among us, and have remained in a state of sad obscurity. While, therefore, we earnestly hope

and pray that our heavenly Father, the only giver of real wisdom, who alone can make what we do to prosper, will graciously vouchsafe to accept and bless the efforts now making in their behalf, we rejoice at every step that is taken, every endeavour that is made, to throw greater light upon the past history and present position of the seed of Jacob. We humbly trust, that as "*many*" shall ere long, as we hope, thus begin "to run to and fro, *knowledge will be increased*;" and thus those, who have hitherto passed by on the other side, will begin duly to understand the spiritual destitution of Abraham's posterity, and at the same time will see that there are yet many tokens among them that they are the seed whom the Lord hath blessed and will bless; yea, "God hath blessed them, and man cannot reverse it."

The Jews are usually divided into two great families or bodies; the one, consisting of those who, for many centuries, resided chiefly in Poland and the adjoining countries; and the other, that which has usually been denominated Spanish, as a great number of them lived in that peninsula. The first body are usually called by the Jews themselves, Ashkenazim, and the others, Sephardim.

A work has recently been published, entitled, "*Sephardim; or, the History of the Jews in Spain and Portugal, by James Finn*:" to which we wish to call the attention of the friends of Israel, as containing much useful information on many important points concerning the latter most interesting class of people. We join most cordially in the sentiment appropriately expressed in the preface to Mr. Finn's book, "We have never yet repaid our debt of grateful acknowledgment to the illustrious Hebrew schools of Cordova, Seville, and Granada."

The following is the account given by Mr. F. of the sources from which he has derived much of his information concerning the history of the Spanish Jews:—

The events here related are gathered from a variety of chronicles. The notices of Jewish literature and rabbinical biography are

mainly taken from the "Bibliotheca Magna Rabbinnica" of Fr. Bartoloccio, and the "Dizionario Storico degli autori Ebrei" of De Rossi: the opinion upon Talmudic Judaism is considerably influenced by a recent work called the "Old Paths," by the Rev. A. M'Caul, D.D. (Preface, p. viii.)

He adds:—

The following narrations will supply matter of regret in two ways to the reflecting mind: the boasted catholicity of Spain will not, from its visible fruits, demonstrate the national Christianity to be the Christianity of the New Testament; and, on the other hand, while its victims were indeed the relics of Judah, our compassion for them in their fiery trials cannot but be mingled with grief, at the consideration that they are nevertheless an "alienated Judah."

A miraculous people, they still command the attention of the world even in their fallen state; and the intellectual or moral advancement of mankind, with all the gigantic march of events, does not preclude the certainty of God's express arrangements for Israel. While the Infidel sneers at them, as the "Pariahs of the globe," or the more friendly Christian, in reverting to their long past history, and looking for their promised spiritual regeneration, as well as the national return to their own land, designates them "the aristocracy of the world;" as yet the Hebrew walks on in his self-collected stubbornness; empires become extinct, tribes and languages become amalgamated; but these remain an indestructible race. They are dealt with by an unparalleled discipline, and an unparalleled result will hereafter redound to the glory of God. (Ib., p. viii.)

We omit noticing the contents of the different chapters which treat of the earlier history of the Spanish Jews, containing much that must be interesting to the lovers of antiquarian research, in order to make room for an extract from chap. 16: On the "Literature of the Spanish Jews."

The age of Maimonides, Aben Ezra, and Kimchi, is remarkable as forming a crisis in Jewish learning and rabbinical religion; and this seems a convenient place for examining each of these more fully than can be done in the course of narrating events.

The people had possessed an order of learned men for uncounted past ages, with a literature only exceeded *in bulk* by that of the associated countries of Christendom regarded as one body; and the Talmud says, "Every one that is bound to learn is bound to teach." Therefore every occurring period must be under a considerable influence of by-gone time; but, according to the uniform experience of mankind, there was required a national preparation of some centuries to obtain its greatest scholars.

A large proportion of their literature consists, as might be expected, of comments on Scripture, elucidations of the Talmud, and legal decisions. To a people under the peculiar dispensation to which they believed themselves still subject, these must and ought to form the body of their learning. The errors of their fundamental doctrines were still perpetuated, but their religious writings, between the seventh and the thirteenth centuries, displayed a degree of research and talent far superior to those of the Christian Church of the same period.

They were particularly distinguished by their attention to grammatical improvement of language for its own sake; no people have ever surpassed the Spanish Jews in the refinement of their grammars, the accuracy of their lexicons, or the perfections manifest in their standard editions of esteemed books.

Hebrew literature has at all times maintained a rigid gravity, as if the talent of language were a donation which involves too deep a responsibility in its use to be in any wise trifled with; and as if the very alphabet which God condescended to employ upon the tables of stone, were a benefit too sacred for levity to approach. Most Asiatic nations are sober in their discourse, but pre-eminently so the Jews: they were a serious people when at home, and their later writers have constantly abstained from topics which do not, in their opinion, lead to happiness here and hereafter. In this we see a wide contrast to the prevalent habits of Christendom. The Jews were ever a reading and a writing people, but their books have no enervating tendency. Fairies, ghosts, genii, and that disregard of heavenly Providence and struggling virtue, which forms the staple of modern novels, are all unknown within the pale of the Hebrew alphabet. True it is that grievous mistakes and follies have found their way into Jewish writings, but they were believed by their authors to be serious truth. When they trifled with the Bible, they were gravely deluded; and when they touched upon unearthly contemplations, their objects were burning seraphs and ministering angels.

The inherent spirit of Hebrew instruction is that of all Eastern people, didactic from father to son, from teacher to pupil; not inquisitive, which is the characteristic feature of the old Grecian, and of the modern inductive wisdom,—looking ever backwards, it hangs upon the past. Whatever earlier sages have written on the mind, or morals, or Divine worship, must be the best; so that a comprehensive recollection of proverbs, adages, and poems, supplies the place of individual research. This arises from the patriarchal reverence for age, and the preponderance which all Orientals assign to speculative over ratiocinative studies; yet it is certain that since the sealing of prophecy, and their mingling with the nations at large, there has been no time in which there were not Jews equal to the Gentiles of their respective centuries in the practical business of life, and what are called utilitarian sciences; in these they have often led the way, for long before the birth of the Baconian aphorism, “Knowledge is power,” they had read in their

sacred text, that "A wise man is strong," and had proved its veracity.

In history, there have been Judaic chronicles compiled in the fifteenth century, but there has never been a repetition of Josephus; yet what had Jews to relate, but that very monotony of suffering which particularly deadens the intellect and fancy?—How long subjected to the ever gnawing vulture upon the rock? During, indeed, the Arabic dominion, they had some breathing time, but historical compilation appears to have been scarcely thought of by any people in the feudal ages. Besides, they felt that they were aliens; and buoyed up by the hope of a speedy restoration, the Jews seem to have regarded their temporary expatriation as scarcely worth recording.

In the composition of poetry an epic is certainly unknown; but they excelled in the rhythmical verse, by which the Arabs enchanted their neighbours,—only applied to sacred and noble themes. They superadded the use of metrical feet in their poetry, and we may conclude favourably for their endeavours, from the facts:—1st, That their poets were numerous, and held in high consideration. 2d, That they were stimulated by the vicinity of the Arabs, with whom they kept up a competition.

How have the Jews conferred benefits on Europe in general by their studies? At a time when the Greek language and its whole valuable literature lay buried to the Western nations, the Hebrews were reading in their own language several works of Aristotle, Plato, Ptolemy, Apollonius, Hippocrates, Galen, and Euclid, derived from the Arabic of the Moors, who had conveyed them from Greece and Egypt, and in common with these they wrote upon them dissertations and controversial arguments. Hence the old classics were actively disseminated among the Latin colleges of Christendom. However, it is to be observed, that neither by Jews nor Arabs were the Greek poets and historians read. The genius of Homer, Thucydides, and Xenophon, would find no sympathy in an Oriental constitution of mind, or idea of political government. Pure science has in all ages thriven well beneath a despot; but not so the "Song of Harmodius," or the narrative of the "Ten Thousand."

Of mathematics, the Jews held the principal chairs in the Mohammedan colleges of Cordova and Seville; but, unlike the latter people, they brought themselves into contact with Christian society, and spreading themselves into various countries, they taught the geometry, the algebra, the logic, and the chemistry of Spain in the Universities of Oxford and Paris, while Christian students from all parts of Europe repaired to Andalusia for such instruction.

And then astronomy, the Chaldean science. In this they were teachers of the Moors. When the Gaonim left the Euphrates for the Guadalquivir, or Moses bar Maimon removed thence to Cairo, each of these Jews had as bright a firmament to survey, "with all its numbered stars," as had their prophet Daniel in Babylon, where he was "master of the astrologers and Chaldeans," with the

tower of Nimrod for his observatory. That in such climates, where the planets, brimful of brilliance, seem running over with excess, the Jews could neglect their contemplation, is an incredible supposition, and false in fact:—"God said, Let them be for signs and for seasons." This is found in the first page of the Hebrew Scriptures; and we are assured by themselves that at no time have they neglected the admonition. Hereditary astronomers, they pretended to hold traditional secrets brought by Abraham from the land of Hharran, and they appealed to the Hebrew names of constellations in the books of Job and Amos for the antiquity of their observations.

One thing is incontrovertible, that no Jew was ever so insane as to speak of astronomical contingencies being possible, "without the hypothesis of a Deity." As a contrast to so detestable a stretch of mental abstraction, the following passage will give a fair average specimen of the sentiments which pervade the Judaic astronomy; but the expression of which feelings, however they may be recognised, is not to be met in scientific works of the nineteenth century. "Preface,* In the name of the Lord God is summed up the beginning of everything. It is written 'O Lord our Lord, how wonderful is thy name in all the earth, who hast set up thyself above the heavens.' Abraham said, the son of R. Hhaiim Sephardi (may his repose be in paradise!), 'Blessed be the God of Israel, the great and terrible God, the God of strength and beauty, who ruleth in his own name throughout the earth, &c.' And I pray and implore him, who bringeth help to the needy and strengtheneth the weak, that he will direct me in the right way in which I should walk, and that he will afford to me, and to all who fear him, as I do, the fulfilment of what is written, 'I will cause thee to understand, and will provide thee light in the way in which thou shouldest walk, and will keep my eyes upon thee with counsel, &c.' And may he hear my cry, according to his loving-kindness, and fulfil my petition, since all things are in his power, neither is there any God beside him. Praised and glorious be his name for ever. I will now begin the business of this work, and say, Astronomy is divided into two parts," &c. &c.

In Spain, as elsewhere, the Hebrew libraries were frequently condemned to public flames by ecclesiastical edict: but still the books were multiplied, from an innate sense of the elevation which literature bestows on a people, and they aimed at supporting the reputation of their fathers. That contempt and oppression will excite a people to attain a superiority of knowledge (which is power) is disproved by the example of the poor Copts in Egypt. Their effort was not the direct result of comparative tranquillity enjoyed under the Mohammedan government; for if ease and repose could create a literature, why are the islanders of the Pacific Ocean without it? Nor does it seem to be the necessary consequence of mercantile habits, since no such effects have been produced by the commercial

* "Sphere of the World," by R. Abraham Hhaiim.

spirit of Tyre and Carthage. Peace may foster, and wealth may patronise, learning, as in Florence and Holland ; but they cannot create it ; only the vitality which existed elsewhere will be attracted to, and thrive by the favour of sunshine. With the Jews it bore transplantation, like the palm from Asia ; and in Spain both the Hebrew and Arabic writings became numerous, varied, and ponderous. The original impulse given to the Jews, by the consciousness of being the first possessors of a written law, has been so deeply fixed as never to have deserted them under the severest privations. With all the disadvantages of Rabbinism, they still prized the books of the Bible above all worldly treasures ; and although it has long been the fashion of Christian scholars, better versed in Latin decretals, or in the writings of Greek and Latin Heathens, than in the language of Moses and the Prophets, to despise the literature of the rabbies, with which they are generally unacquainted, or merely to pick out passages for the purpose of controversy ; yet those who are competent to judge their works as a literature, are the most ready to acknowledge that these have been exceedingly underrated. The great influence which Jews obtained, despite a universal jealousy, will testify to the amount of their book-learning more distinctly than declamatory assertions can do for or against it.

But we must turn to a different subject. The nations among whom Israel has wandered, have cared but little for her learning and her intellectual powers. They have robbed and plundered her, injured and oppressed her : and it is heart-rending to think how often the sons of Judah have mourned and said, not merely in reference to ancient times, but in all the bitterness of soul occasioned by recent agony, "Our persecutors are swifter than the eagles of the heaven ; they hunt our steps that we cannot go in our streets, our end is near, our days are fulfilled ; for our end is come."

Thus this work abounds also, as every faithful history of Israel must do, in records of oppression and suffering. We cannot refrain from quoting the following affecting narrative from chapter 24 :—

The Inquisition prevailed on the two sovereigns to sweep from the Spanish territory the whole profession of Jewish faith, regardless of national interest, and heedless of the ruin to be thus incurred by countless families, possessing loves and attachments which Roman ecclesiastics cannot value. "I am a man, and nothing human is alien to me," said the ancient heathen ; "Rejoice with them that do rejoice, and weep with them that weep," said the Christian apostle ; but the Papal Churchman, steeled by his vows and discipline, is ever ready to execute the most cruel resolutions. . . .

No political calculation could have required this deed. The Jews were not like the Moors, in possession of ships and sea-ports, with friendly aid to summon from beyond the sea. There was not even the pretext of that correspondence with foreign foes which, at the close of the Gothic monarchy, had been deemed sufficient reason for consigning every Jew to slavery. It is, therefore, evident that no sovereign, not priest-led against his better knowledge, would have ejected a class of ancient subjects, so numerous and so valuable, to enrich other lands. . . . The decree was signed March, 1492, that in four months, every Jew, native or sojourner, should quit the realms of Aragon, Castille, and Granada, never more to return, under penalty of death, and confiscation of goods; and the justice of the Inquisition was denounced against all who should harbour or conceal a Jew after that time. All property might be carried with them, but not in the substance of gold or silver, or the other articles usually forbidden to be removed from Spain. Bills of exchange might be taken instead of plate, jewels, or coin. But this indulgence sounds better than was realized by the event; for, as the time approached for their departure, the property to be sold exceeded the demand, the most wary purchasers reserved their offers to the last extremity of the helpless victims, who then were glad, it is said, to barter a house for an ass, or a vineyard for a few yards of linen cloth. Many of the Jews abstained from selling, hoping, to the last moment, that some favourable change would intervene to prevent the final catastrophe. But they were deceived; for Torquemada, the Inquisitor-general (whose extended titles Zurita rehearses with pompous delight, and whom some Protestants have denominated the first-born of hell), hearing that the wealthiest Jews had attempted to divert the purpose of the Court by a bribe of 600,000 crowns, Thomas Torquemada, like Thomas à Becket of old, rushed into the presence, and upbraided the sovereigns for their half-inclination to sell their Saviour to the Jews for pieces of silver. He issued an edict by his own authority, prohibiting all traffic with the Jews for a term considerably within that of their banishment by the Royal proclamation; and thus incalculably multiplied the losses to which they were previously liable. But throughout the kingdom of Aragon, which included Valencia and Catalonia, where all Jews were vassals to the Crown or to the ecclesiastical lordships, a general sequestration of their property was made by commissioners empowered to liquidate speedily all dues and debts that should be claimed, as well as all rents and taxes for the current year, and to hand over the remainder to the claimants of the property thus disposed of. The synagogues were, probably, accounted private property, and, therefore, their value could be rendered to no individuals, *i.e.*, that no Jews were entitled to claim their produce. They were generally converted into churches or convents; as, for instance, that of Merida, into a church dedicated to Sta. Catalina, Virgin and Martyr. It is easy to perceive how open this sequestration lay to extensive speculation, yet it was, probably, more advantageous than private sales at random.

As the term drew near, the ascendant party must have regarded the harassed Jew with such a burning intensity of assured victory as the hawk feels while fluttering fixedly above his prey. The resource of baptism remained, subject, however, to the vigilance of the holy office, and many yielded to the powerful temptation; but the end of July saw multitudes of noble-minded Israelites forsake their homes, their fathers' graves, and all their old associations of infancy and ancestry, to wander they knew not whither, with a dignified triumph of passive courage! Zurita reckons their number at 170,000; Cardoso, at 120,000; Miguel de Barrios and Mariana, at 800,000; and it is said, that notwithstanding all their losses in the breaking up of their property, they carried off thirty million ducats.

Abarbanel's narration, in his preface to the Books of Kings, deserves attention and sympathy:—"When the Royal proclamation was announced I was at court, and wearied myself to frenzy in imploring compassion. Thrice on my knees I besought the King, 'Regard us, O king; use not thy subjects with so much cruelty; rather exact from us our gold and silver vessels, or abundant gifts, even all that every Jew possesses, if he may still abide in his country.' I entreated likewise my friends, the king's officers, to allay his indignation against my people. I implored the councillors to advise the king, each in his turn, to recall the decree. But as the adder closes her ear with dust against the voice of the charmer, so the king hardened his heart against the prayers of his suppliants, and declared that he would not revoke his edict to gain all the wealth of all the Jews. At his right hand was the queen, the Jews' enemy, urging him with an angry voice to pursue what he had so happily commenced. We exhausted all our power for the removal of the king's sentence, but there was no wisdom nor help remaining. Our nation, wherever the decree had been proclaimed, or its fame had spread, bewailed their condition with a great wailing. Tossed in these fearful billows they exhorted and confirmed the minds of each other. Whatever befalls, let us surmount every calamity, for the honour of our nation and our religion, by a brave endurance; let us defend these from the hateful persecutors. If they leave us our life, we will live; if they take it from us, we will die: but never let us violate our holy law, the fulness of our affections, or the counsel of wisdom. O rather (and may God turn it all to good) let us abandon our settlements, and seek for homes elsewhere. Thus excited, there departed in one day 300,000 on foot and unarmed, collected from every province, the young and the old, infants and women, all ready to go in any direction. Of that number was I; and, with God for our leader, we set out."

Those of Castile took refuge in Portugal—about 20,000 families, according to Conestaggio; where they were admitted on the payment of eight gold ducats for each person, children at the breast excepted, but with the stipulation of becoming slaves if found in the country after a stated day. Artificers in brass or iron were admitted at four ducats each, and invited to remain in Portugal. The fron-

tiers were lined with tax-gatherers for the occasion, and the Royal treasure must have become rapidly augmented.

Those of the northern provinces fled to Navarre, or took shipping for strange countries. The ports of Cadiz, Sta. Maria, Carthagena, Valencia, and Barcelona, were thronged with suppliants for leave to embark, at any price, for Morocco, Italy, or Greece, since death and confiscation were behind them. Their sufferings during these voyages, at the mercy of the vilest of mercenary ship-masters, are horrible to recount. After exacting large sums for the passage, some burned or wrecked their vessels while at sea, escaping themselves in their boats, and carrying off the goods of the Jews. Others starved their victims; and when famine induced fever or the plague, put them ashore to perish. One ship's crew were about to murder their Jewish passengers for the sake of their property, or, as they expressed it, to revenge the death of Jesus Christ; but a Christian merchant on board reminded them that Christ died to save men's lives, and, therefore, his death was a blessing to the world. So the Jews were only carried to a barren coast, and left entirely naked on the beach. There they found a spring of fresh water; but in climbing the rocks by night, to look for tokens of human habitations, several of them were seized and devoured by lions. Five days they abode there, till the crew of a passing ship, perceiving naked people on the shore, brought them on board, provided shifts for the women, and tore up old sails to clothe the men. They gave them food, and conveyed them to a certain port, where, when the inhabitants inquired if he had slaves for sale, the ship-master nobly answered, No! but delivered the poor Jews to their brethren in the city, on payment of reasonable expenses. These gladly made him an additional present, "praying God for his safety, and that he would prolong his life to a happy old age."

Those who arrived at Fez were so numerous that the inhabitants shut the gates against them, leaving the Jews exposed to the African July sun in the open plain, with no food but the small quantity of grass which at the season could be found; and as they died, the survivors were too much enfeebled to bury their relatives. Some sold their children for bread: but after a time the king obtained supplies of food, which he freely distributed, and restored their children without ransom.

At Sallee, the crew of a large ship enticed the starving Jewish children on board, to the number of 150, with pieces of bread, and then sailed away. The mothers ran screaming along the beach, imploring compassion, but in vain; their children were conveyed to a distant African port, and sold into slavery.

Amid such distressing events various anecdotes are given of personal suffering and constancy, peculiarly Jewish. Some victims were discharged from a ship on a desolate island, on the plea of pestilence. Of these some died of hunger; others, with more strength, walked forward to search for a human habitation. One of the latter had a wife and two infants; the wife died of fatigue, and himself

fainted. On recovering, he found his two babes already dead; but even in this extremity he cried aloud his firm resolve to live and die in the Mosaic religion. Then, gathering up sand and gravel, he heaped a pile above his head, and hasted to rejoin his fellow-sufferers, who had, meanwhile, gained some distance before him; "for at the brink of death, every one cares for himself and not for another." One mother was known to snatch up a large stone, as her infant son lay in the agony of death, and strike him on the head till he died, herself expiring almost immediately from the exertion she had used. And it is boasted that during the famine, in the fields before Fez, the Jews refrained from even seeking grass or roots upon the Sabbath-day. A breaking up of family connexions must have taken place to a great extent. After some time, there settled in Barbary a company of two hundred widows, some of whom knew their husbands to be dead, but having no children were bound to marry their husbands' brothers; and, as these could not be found, were precluded from marrying again. Others had missed their husbands, but could not be assured of their death, and were thus unable to marry. These all uniting their sympathies and little property, reached Sallee, and dwelt all together, labouring diligently with their hands, and setting apart all the earnings above their own moderate expenditure for the purposes of religion and education.

Of the Jews who directed their course to Christian countries, nine caravels full arrived at Naples, already infected with disease arising from the hardships and privations of the voyage. This pestilence was communicated to the city, and carried off 20,000 inhabitants. Others repaired to Genoa during a famine there. The citizens allowed them to land, but met them with bread in one hand and a crucifix in the other, to intimate that baptism was to be the price of appeasing their hunger. Many, instead of disembarking at Genoa, proceeded to Rome; at which influx the Jews of the Ghetto were so much alarmed, that they offered the Pope a bribe of a thousand ducats that he should prohibit the arrival of the strangers. Alexander was justly indignant at such a proposal, not only inhuman, but especially contrary to the usual fraternal spirit of Jews, and threatened to eject them to make room for the unfortunate exiles; to avert which disaster the Roman Jews received their brethren, and presented the Pontiff with two thousand ducats. . . .

It is presumption in mortal man, with his limited knowledge, to judge the dispensations of Almighty Providence in individual cases, since the anomalies of this world are frequently left to be rectified by a future retribution; but nations, as such, have no after existence, and God's dealings may be accurately traced in them. Speedily after the expatriation of the Jews, and during the hottest reign of the Inquisition, the vaunted Royal descent, in both Spain and Portugal, became extinct; and in the former of these, a succession of mad or idiotic sovereigns, has tended greatly to make monarchy itself a laughing-stock for the Infidel and the Republican. Reverses in connected sequence have shown the hollowness of that empire upon whose territories the sun could not set. The colonies one by

one have vanished ; Naples and the Netherlands have been lost ; the population of the Peninsula, which in the ninth century was forty millions, is now reduced to between ten and eleven millions, that of Toledo is dwindled from two hundred thousand to twenty thousand ; the national politics are distracted between the democracy, with its fierce Tragala, and the bigotry of the middle-age Camarillas, each party so lately rivalling the other in cold unflinching butchery ; the realm is bankrupt, without a navy, and left naked to her enemies, a reproach for every passer-by.

But national judgments are equally visible in the sufferings of the Jews ; and the exile from Spain was a repetition of that from Palestine : “ Weep ye not for the dead, neither bemoan him : but weep sore for him that goeth away, for he shall return no more, nor see his native country.”

But we forbear, hoping that these extracts will induce many persons to read the whole book with that attention which it so well deserves.

The Confessions of a Proselyte. By Dr. Frankel.

(*Das Bekenntniss des Proselyten. Von Dr. W. B. Fränkel. Elberfeld, 1841.*)

“ THY way is in the sea, and thy path in the great waters, and thy footsteps are not known.” How often does the servant of God experience the truth thus forcibly expressed by the Psalmist. If a man turn and seek the Lord, he finds that his heavenly Father leads “the blind in paths they have not known ;” “darkness must be made light before them, and crooked things straight,” before they can know the things that make for their peace. A long and painful struggle must often be endured before the soul can find rest in Jesus.

If this be true of all men, how much more when all the circumstances of family and affection, of habit and education, tend to throw an obstacle in the way, and to present a barrier. Thus our Jewish brethren are frequently called to

suffer and endure many things before they can be established in the truth.

Nothing can be more instructive than to mark the steps by which they are led in the mysterious workings of God's Providence, and the still more wonderful and merciful manifestations of his grace, to seek until they find that peace of God, which alone can keep their hearts and minds.

In the work now before us we have another opportunity for doing this. Dr. Fränkel has felt all the importance of the inquiry after truth, and all the pain and anxiety occasioned by those doubts which have occupied the minds of so many inquirers of the house of Israel. In his case we have the advantage of learning from himself what he felt and what he suffered; his hopes and his fears are here detailed in a manner which cannot fail to interest and instruct every one, who seeks for himself that kingdom of God, which is righteousness, peace, and joy in the Holy Ghost, and desires that his fellow-sinners should also be saved by the power and the grace of God.

Every one who knows anything of the plague of his own heart, will readily admit the truth of the observations which Dr. Fränkel makes on the remarkable and gracious manner in which he was brought from the darkness of Judaism, and the still greater danger of indifference, to believe in Him of whom Moses in the law and the prophets wrote.

Dr. Fränkel observes, with reference to the difference in the opinions formed concerning a history of a conversion, very justly:—

There is an endless diversity in the opinions which are formed concerning the history of conversions. Some view them with distrust, others with contempt; they excite hatred in one man and disgust in another; for the world will suppose that some profane motive must have induced the change of religion, rather than acknowledge it to have sprung from a zeal for truth, or that conviction prompted the choice. In the eyes of the world a change of religion is, and remains, identical with levity, hypocrisy, and frivolity; and still this very diversity of opinion, is a proof that such a step is not viewed with indifference, but that it excites a greater degree of interest, than would appear at first sight. And how can it be other-

wise? Every change from one party to another, however insignificant the individual concerned may be, is a loss to the party deserted and a gain to the other; and the gain or loss is the more severely felt when the difference between the two opposing systems is great. Give whatever name you please to the step, the fact remains the same; for, by the change of his religion, the proselyte does, no matter whether from conviction or not, declare before the world his preference to the religious system he embraces above the other; and by doing so, he in a measure enters also, in a human point of view, into opposition to the one he has left.

In this case, as in many others, the world claims more authority than is due. It judges concerning the event which it observes, merely according to those circumstances which meet the eye; and without caring for the inward state of the convert, which it cannot fathom, it summarily condemns every deed which it does not like, and usually judges the actions of those who dissent from its opinions with selfish and uncharitable harshness, and endeavours, though, perhaps, sometimes unconsciously, to revenge its offended self-love.

What I here say of the world at large may be applied to my own feelings before my conversion. I formerly viewed and judged such occurrences in this way; and I do not, I cannot, now blame myself for having done so. But, if you now inquire concerning those important events which led to the step I have taken—if you ask what it was that could induce me to embrace Christianity—me, who had so zealously taken up and advocated, during the last ten years, the question of emancipation—I say, if you ask me what could prompt me, without any apparent outward motive, to renounce a party to which I was ardently attached, and which I would gladly have served in all sincerity—I might, in order, once for all, to get rid of all discussion, answer, that the confession I have already made is a sufficient reply, and ought to have set the question at rest for ever.

But my confession has by no means obliterated the recollection of my former days; no, it has rather caused me to look at my early life with new and clearer eyes. Not only have I not ceased to be an Israelite by embracing Christianity, but rather I believe that I have now for the first time become a true son of Israel, through the spirit of the Gospel. I make this assertion boldly, even at the risk of being misunderstood, a danger which I have the more cause to be afraid of, and would gladly avoid, as I have much to say of myself, in doing which egotism generally endeavours to play a part. And why should I not look back on past days with the same attachment which I formerly felt? Yes, I say, with greater; Judaism now calls louder than ever for my sympathy; and many things which I once viewed with indifference, now call forth a lively interest within me, and a sympathy, which, though not entirely strange to me, was not formerly felt so plainly as it is at present. I look upon the early part of my life as a time of probation, which gradually prepared me for acknowledging the truth of Christianity. Many an event of my troubled life, which formerly appeared to me insignificant and accidental, now presents itself to my memory as a necessary link in the

chain of events, as one which could not have been spared in the process by which my religious state was gradually unfolded.

Unconverted men think, that converts, that *baptized Jews*, are hypocrites or infidels, who have been led by necessity to make a profession, and are very much inclined to suspect their morality. A true conversion, is, in the opinion of an unconverted man, a fable, and the assertion that a real inward conversion can never be effected by mere outward circumstances, or by human wisdom and persuasion, but must be a *work of grace*, wrought in the heart by the mercy of God, appears to him most ridiculous.

If my object were merely to ensure the indulgence and applause of the multitude by the present publication, I should talk of the *decrees of fate*; for the expression "Divine grace" has now almost become obsolete; it is not palatable to the taste of our times, and modern literature endeavours to question the propriety of the expression, and to substitute other terms and phrases for those used in the Bible. But assuredly I cannot make use of any other expression, and my reader must, therefore, let it pass, and take it for granted that an inward conversion must be the work of Divine grace.—*Confessions*, chap. i.

Dr. F. gives the following account of the manner in which he was led to think seriously of the Bible :—

About twelve years ago I was occupied in preparing a treatise on the diseases of the skin, and, in doing so, a quotation in a medical work directed my attention to the oldest of all records concerning such diseases, viz., to that chapter in Leviticus which treats of leprosy. For a long, very long time, I had not read the Bible, and I had almost entirely forgotten its contents, with the exception of some of the more striking features in the historical parts.

The oldest written document possessed by man lay thus open before my eyes; and I do not deny it, although I may be called visionary or weak-minded, that peculiar emotions filled my soul at the sight of that book. The mighty deeds, the sufferings, the misery, the ignominy of my ancestors, passed before my mind in phantom-like melancholy remembrance. Forty centuries have looked upon this book; it has existed during 4,000 years; it has defied all the changes, all the storms and attacks of time and of the world, and victoriously maintained its awful dominion.

I perused that chapter in Leviticus, and so I did the following; I could not but notice the striking contrast between the language of the Old Testament, and that of profane writings. How short and concise is the description Moses gives of this disease, how few words does he use in comparison with the modes of representation employed in modern times! how exact in all its arrangements, and in general how widely different from the tone of the literature of medical science!

These considerations induced me to read at various times a chapter in the Old Testament, just as I happened to find it on opening the

Bible. In the course of these biblical studies my mind became still more serious than before, and not unfrequently I felt a disquietude I could not at all account for. Those things which I had formerly considered to be the fables of the Bible, settled gradually down in my mind as matters of fact; it appeared no more to me to be the language of fabulous tales or of mythology, and my heart foreboded grave and awful truths as the result of these narratives. How very different are the eastern tales and poetry! My preconceived notions of poetry gradually vanished—the word of Scripture appeared before my eyes naked and stern.

And if these narratives, these series of facts, laws, and ordinances, should, after all, contain truths which were not only intended for those ancient times, but remain and exist in full vigour up to the present moment?

This thought hung like a threatening thunder-cloud over my religious indifference. And if a comparison between the wit and subtlety of the enemies of the Bible, and the truth of the Old Testament, should lead to the same result as a comparison between modern medical literature and the above-mentioned chapter in Leviticus? Has not the Bible always been zealously supported and revered by men, who have given their life and all, as a sacrifice for the truth of its contents? What degree of enthusiasm were the writings of its opponents able to produce? Can their anti-religious systems also count their martyrs, who willingly gave their life for the truth of their system?

My mind being thus assaulted on all sides, and my faith wavering between the Bible and the world, I could find no better way to get rid of my difficulties than by painting to myself the existence of a ruling fate which influences all human concerns; so that public events, as well as the well-being of single states and individuals, are made to depend on the influence of a power, of whose existence man could only entertain dark surmises: and while thus acknowledging the rule of fate, I was compelled to be satisfied with my position in the world, notwithstanding the dislike I felt to it.

But which way could I find to lead me out of this labyrinth? I thought it no better than the public declaration of a falsehood to embrace Christianity, an immorality committed in the face of the whole world. I could never think of taking such a step, considering and honouring, as I did, public opinion as a part of that mysterious power which I had no wish to provoke. Besides, as I did not yet think the credibility of the Old Testament to be evident and conclusively established, of course the New Testament seemed to me to be nothing but a fabulous fiction, as from my youth up it had always been pointed out to me as false, as opposed to the will of God, and as professing to give narratives of facts completely at variance with common sense.—*Confessions*, chap. ii.

After the political events of 1830, the desire of the Jews for a final regulation of the civil relations was expressed in louder terms, and throughout Germany the question of emancipation was frequently and publicly discussed. I was at that time a zealous advo-

cate and promoter of this cause, continually endeavouring to defend the principle that an equality of privileges must necessarily follow an equality of obligations; and I had frequent negotiations with the authorities on the subject of this question, the speedy solution of which, I expected, must exercise a very important influence on the future civil position of the Jews in general, and more especially of my own children.

The emancipation of the Jews has been very ingeniously and skilfully advocated in numerous publications, by men possessing an intimate knowledge of the whole case, and the legal grounds for this measure have been pointed out by evidence. Notwithstanding, this cause made no progress, and all the efforts of its Christian as well as Jewish promoters were for the most part without effect. What could be the reason of this remarkable result, at a time when the different Governments were inclined to accede to the fair demands of their subjects, in a century boasting before all others of its humanity, and carrying high the standard of civilization? Perhaps the cause may be found in Mosaism itself? Perhaps Mosaism contains principles which do not harmonize with the fundamental principles of political economy; or, should Judaism in the course of time have deviated so far from the tendency of the Mosaic law as necessarily to produce the above result? Such questions unceasingly presented themselves to me, and what could be more natural than that I should hope to find the solution of my doubts by looking to their very source—viz., in the books of Moses?

But the more I became acquainted with Moses and the prophets, the more I was led to entertain forebodings, which afterwards grew to certainty, that I, as well as most Jews of my acquaintance, acknowledged a religion which had nothing but the name and the disadvantages of the institutions of Moses, but were certainly not capable of appreciating the spirit and true meaning of the whole Old Testament.

It is distressing, but true: the spirit of the law given on Sinai has disappeared, and Moses has become a skeleton. The worship and service of Jehovah dissolves into shallow, bottomless Deism. No God of an old covenant, no God of a new covenant ever gave commands such as those which, century after century, we see in Judaism heaped upon and commanded those who sigh under their intolerable weight; the form of prayer now used in the synagogue or in the temple, cannot have been instituted for the worship of the God, whether of the old or of the new covenant.

The Synagogue sticks to the letter, and would even wish to remove its followers from the influence of the march of intellect, beholding, and that justly, in every innovation an inroad on their interest. It leans on tradition, on Cabbala and Gemara, and in return for all the restrictions and humiliations imposed upon its pupils, gives nothing but the permission to turn a timid look towards Jerusalem; but they feel no comfort, no love, yea, even no truth in their prayer—next year to Jerushalajim! As the Synagogue directs the views and longings of the Jew towards Jerusalem, and cares little for poli-

tial emancipation, so, on the other hand, the desires of those who attend the reformed service of the so-called temple, eschew Palestine, and look to the haven of their hopes—Emancipation!

Thus the religion of Moses is in the present day changed into a shallow Deism, whose God, a phantom of the imagination, exists in the fancy of individuals, and no where else, and being thus enthroned, must be changed into whatever form present necessity and exigency may require. . . .

Jehovah is by no means the God of our present orthodox ritual; for when and where has God Jehovah commanded this mass of nonsense, this miserable obscuring the plainest truths, this degradation of the most holy things possessed by man? Thus it is that Infidelity floats along on the troubled waters of time; and I, too, floated along, passing by the dreary, comfortless shores of life, with no prospect before me but that of being at length swallowed up in the quicksands of my own insufficiency. Thus it is that Deism seeks, and I too, sought for sophisms, amidst all the darkness of self-delusion and the entire want of satisfactory principles. Thus it is that orthodox Judaism drags wearily its superstitions through the world, and retains nothing of the great truths which belong to it, but merely traditions. Thus it has wandered through Palestine, has survived the Assyrian and Babylonian captivity, the crusades, the Inquisition, the scoffing of nations, the hobgoblins of the middle ages, the Hep hep* bawling of the mob, has extended its forty years' sojourn in the wilderness to four thousand years, and still it sleeps on in its dreary wilderness. But the pillar of fire or of cloud no more goes with it, and in Moses's place stands the Talmudist with Tephillin and Zizith, with Kasher and Treffo (*i. e.*, with its phylacteries and fringes, with its distinctions about clean and unclean), and threatened me, and threatens all the rebellious children of Israel, who distrust his words and refuse to believe his warnings, when he maintains that the sacredness of the Sabbath does not admit of a stone being thrown into the water, or a flower being plucked, or of writing a letter, and similar things, not one syllable of which is to be found in the Mosaic law; and every zealot pretends to be a minister of God, and would fain be regarded by his followers as one appointed to execute Jehovah's holy will. . . . Thus the troubled mind meets, on the one hand, the cold, rigid uncharitableness of Deism; on the other, it loses itself in a comfortless maze of human statutes, deprivations, restrictions, dead forms, and superstitions.

One single step would be sufficient to deliver from this restraint, from this miserable state,—to embrace Christianity. But this path is closed against every one to whom Moses has proclaimed from the very cradle, "Thou shalt have no strange gods, for the Lord our God is one Lord." Moses stands before the door of Christian Eden like the cherub with the flaming sword, and held me, and holds

* This term, Hep, hep, was the watchword among vast numbers of the lower orders in Germany, some few years ago, who contemplated, and in some cases committed, the greatest excess against the Jews.

them, fettered with the rigid chains of the letter of the law.—*Confessions*, chap. iii.

It pleased God, however, in his great mercy, to enable Dr. F. to take this “single step,” so important, so decisive in its results, and to understand that the law, with all its terrors, is indeed a schoolmaster, to bring us to Christ.

Hitherto I had but a very superficial knowledge of the Christian religion, and in my opinion, as it is in that of thousands, the term Christianity was identical with Christendom. I considered the whole institution as a reform, called for by the spirit of the times, and sprung out of Mosaism, which, aided by fortunate circumstances, had adopted its present form, and been able to maintain it. I looked on the founder of that religion as a reformer, who, like many of his predecessors and successors, had to expiate with his life his attempt to liberate his oppressed co-religionists from the fanaticism of priests, and the tyranny of the Roman power. Whether this intention was noble or not, it was at least good, but his end was that of an unfortunate liberator. Viewing Christianity thus, it appeared to me to be like a meteor, which had taken possession of and maintained the brightest page in the history of civilization, and to which we owe our literature and scientific improvements. I considered, therefore, the lot of every one who had been born and educated in this religion as a very happy one, when compared with the embittered existence of the Jew, although I would not and could not reconcile myself to the Christian mode of worship. It was natural that I should look on every one who worships a human reformer, without being convinced of his Divine mission and of his divinity, as either a hypocrite or a fool, whose religion was no better than idolatry, as adoration and worship belong to God alone. And in this sense I thought that Christianity could certainly stand no comparison with Judaism, which adores neither the patriarchs, nor Moses, nor any of the prophets, but conceives its prayers to be addressed solely and exclusively to the Creator of the world, the Almighty Jehovah.—*Confessions*, chap. iv.

I knew the New Testament only from Infidel writings, whose object it is to profane the sacredness of both Testaments by a great show of historical facts and by sarcastic subtlety. . . . In my thirty-eighth year I first began to read the New Testament. I entered with calm, manly consciousness on a field which had hitherto been known to me from the writings of adversaries. I now entered upon the contemplation of that great event which has given a new form to the world, has caused so much blood to flow, which in so great a measure has called forth the ignominy, the tears, and misery of my ancestors!

The outward form of Christianity, its usages, custom, the Church and its position towards Judaism, but more than all the rest, the recollection of my early instruction, had given me the idea that this religion purposed the suppression of that of Moses, and I considered

the necessary reaction in Judaism the cause of its continued existence. I accordingly, before I became better acquainted with the Bible, considered the oppression, the insult, the molestation which Judaism, under its negative opposition to Christianity, had to suffer, as the causes of its continued existence amidst the most hostile elements. I was, therefore, on perusing the New Testament, above all, startled at its continually appealing to the books of the Old, and thus finding my preconceived opinions of this new doctrine corrected. For instead of the supposed hostile tendency of the New towards the Old, I found, on the contrary, whole passages from the latter repeated in the Gospels as being the infallible Word of God; and what surprised me most, I found the "Shema Israel," "Hear, O Israel! the Lord our God is one Lord" (Mark xii. 29), also here proclaimed, and even by Jesus himself, the first of all commandments. With the same words Moses had proclaimed the only God to the people, and to this same Moses Jesus refers, instead of seeking to supplant him, when he says to the Jews, "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. But if ye believe not his writings, how shall ye believe my words?" (John v.)

During six years I have zealously sought and searched in the Scriptures for this testimony; during six long years my reason had a hard struggle with Moses and the prophets, with the evangelists and the apostles; during six long years I indulged in useless inquiries and speculations about public opinion, morality, family, and historic truth; my thoughts often carried me to the graves of my forefathers, who had lived and died as martyrs of their faith—had clung to Judaism, and now caused me to be rebuked from out of their graves, through the mouths of the living, as a recreant and apostate. Lassitude had nearly overcome my soul, when I was awakened to a deep sense of the necessity of prayer. It was very, very long since I had prayed from the depth of my heart; and, in general, how seldom are we able to pray fervently! but when we do pray, then the soul is raised in filial affection to God, and feels the presence of the Omnipresent in complete and hallowed seclusion from the whole surrounding world. O, sweet remembrance of those blessed hours, when the Spirit enabled me thus to pray! how sweet, how welcome death in such a moment of the highest spiritual elevation! The moonshine of tradition vanished gradually before my searching eye, and the outlines of the dim images appeared brighter and more distinct, and received form and life. Everywhere I found and felt the rich fulness of a living spirit! It was no more the poetic language of man—it is the Word of God manifest and revealed, which I followed. Bright sunshine radiated through the sanctuary of Scripture, and the Lord quickened and comforted the weary and oppressed. I was in the Spirit in Peniel, "and my life was preserved."—*Confessions*, chap. v.

Memoir of Maria —, a Converted Jewess.*

THE truth stated by the great apostle St. Paul, 1 Cor. i. 26, "Not many wise men after the flesh, not many mighty, not many noble, are called," has often been exemplified in the history of the Church of Christ.

But although it is pre-eminently "to the poor that the Gospel is preached," it is not always so.

The charge which is brought against Jewish converts that they are generally persons who have been accustomed to move in the lower walks of life, is indeed, as untrue, as it is discreditable to those who make it. As Christianity is the religion of Him who was sent to "bind up the broken-hearted," we ought to hope that it will, in very many cases, be found a source of comfort and peace to those whose worldly prospects present but little to cheer and solace them. And we rejoice to know that many a *poor* Jew has found a friend in the "man of sorrows," and been made a partaker of that salvation which is to be bought without money and without price. But He, with whom is the residue of the Spirit, has graciously been pleased also to call many of the sons and daughters of Abraham from all classes of society to the knowledge of the truth.

We have recently seen in the case of Dr. Fränkel how the grace of God works in the heart of a *learned* man ; how a person accustomed to the investigations of science, and the pursuits of literature, can be brought to see that none of these things, however useful in themselves, can satisfy an immortal soul ; and this most interesting memoir tells us of another, who was raised above the ills of poverty and dependance upon those in whose religion she sought comfort. Maria — was taught, during a long and painful affliction, that solid comfort is only to be found in the faith and hope of the Gospel.

* The little work bearing the above title has been published by Nisbet, Seeleys, and Wertheim. Price 1s.

The following is the account of the remarkable manner in which she first became acquainted with Christianity :—

By a fall down a steep staircase, Maria seriously injured the spine, and, from that period, the slightest movement occasioned acute pain. A case so deplorable excited general commiseration, and a lady who frequently called, had just been told that there was no perceptible amendment, when she heard her cry of anguish. Instantly the mercy of God suggested the desire to tell her of her Saviour, of the God of patience and consolation, and though the apparent impracticability of gaining admission, chilled her hopes, yet the idea was never absent from her mind, and he from whom all holy desires, good counsels, and just works do proceed, blessed her endeavours, and opened the way. . . . Her Christian friend left her pocket Bible, and also some tracts; these were all returned in a few days, with a message that Miss ——— was too ill to receive visitors. Maria afterwards acknowledged that this repulse arose from the suspicion that Miss P. was anxious to convert her. Still she was desirous to possess a small Bible, and asked her father to procure one, instead of which he sent her some narratives; after reading them, she expressed her disappointment in not receiving a Bible, which she could read repeatedly. He had the kindness to send for some of the smaller editions; and one was selected, in which the New Testament was interleaved with prints.

Maria was thus led to examine into the truth of the doctrines of Christianity; to which, at first, she made many objections:—

Miss P. repeatedly said to her, “Maria, though you and I hold such different opinions, the one who prays the most earnestly for the teaching of the Holy Spirit, will be guided into the truth.” “A word in season how good it is!” In her present perplexity, she did ask to be taught of God: and he failed not, in his own good time, to answer her prayer, though the enmity of the carnal (natural) mind against God, prevented her own from being as yet, subjected to his Word and to his Spirit. One day Maria told her friend that Mrs. B—y had some time before entreated her to read Isaiah liii., and assured her, that there, as well as in all the minor prophets, she would find passages respecting the Messiah, but added, in a tone of disappointment, “I have read them all, and I cannot tell what Mrs. B—y meant. To me Isaiah liii. appears to refer to the state of my nation.”

A great variety of passages, taken from the writings of the prophets, were brought before her at different times; at length we are told,—

On Miss P.'s next visit, Maria was suffering severely from the cramp; as soon as some palliatives had been used and they were

alone, she said, "Now entreat the Lord to afford me some relief!"—Miss P. complied, adding a petition that "The entrance of God's Word might give light, might give understanding to the simple," and had the satisfaction to hear every prayer offered in the name of Jesus, and for the first time, the Lord's Prayer, audibly and fervently repeated. After a pause, Maria asked if she remarked it; Miss P. replied, "Indeed, dear Maria, I was filled with joy and thankfulness on hearing those words from your lips. May I ask your motive? for you must know who it was that said, 'After this manner pray ye.'"—"Yes; I know that Jesus gave that prayer to his disciples, therefore I shall always use it; for I do now believe that Jesus is the suffering Messiah."

The following circumstance deserves notice, as it shows the feelings of a Jew who was at that time sadly ignorant of that religion which he afterwards learned to esteem:—

Mr. C., a Jew of superior intelligence and attainments, was accompanied by one of his elder brethren, who took no part in the subsequent conversation. After speaking upon different subjects, Mr. C. mentioned his desire of teaching Hebrew, and stated, that for that purpose, he had called upon some of the clergymen, to one of whom he had said, that it was a delusion to believe that a Jew was ever really converted to Christianity, for those who professed it, did so from hypocritical motives, either to gain money, or an advantageous situation! Maria listened with breathless anxiety, and lifted her heart to the Lord, to enable her to refute so unjust an assertion. Soon after Mr. C. turned towards her, and inquired whether she had long been ill. Her grandmother gave an account of her accident, of her nearly total loss of sight, and of the suffering she had endured. Maria immediately said, "I thank God for all my afflictions, for he has sent them to bring me to the knowledge of himself. I have just heard you say, Sir, that no Jew can become a Christian, except from interested motives:" Mr. C. interrupted her, "Decidedly so." "Look at me, Sir; what could a situation, or money do for me in my helpless state? and yet, I tell you, Sir, that I firmly believe that Jesus of Nazareth has suffered and died for us, and that there will be no other Messiah."

C. Who told you this?

M. My God taught me!

C. What induced you to believe?

M. Reading the Scriptures; and I can say yet more, I dare die this moment in the faith of Jesus!

C. What! are you going to turn Goia? Are not your father and mother Jews?

Her grandmother here interposed, observing, "To be sure they are, and so are all her family and relations."

It was not long after this that she expressed a wish to be baptized:—

After her interview with Mr. C. her desire for immediate baptism was so much increased, that she frequently made it a subject of conversation with her Christian friends. At that time, the accomplishment of this duty appeared impracticable, but Maria knew that the "Eternal God was her refuge," to him she made her supplication, and he failed not to send her an answer of peace.

Maria experienced very painfully those difficulties which so often stand in the way of those who are anxious to confess their faith in Jesus :—

One afternoon Miss P. was hastily summoned, being told, that Maria was apparently dying. She found the poor sufferer (supported by her affectionate mother) in such a state, as to admit of no delay in referring to her former earnestly expressed desire for baptism. Being somewhat revived by powerful stimulants, Maria faintly articulated some words of importunate appeal, entreating, that her mother would not refuse her dying request. Mrs. — alluded to the disgrace which in the opinion of their nation would be brought upon the family by such an act, asserting, that her own learned relatives were far better judges in matters of religion, than one so young, and who could have so little knowledge on these subjects. Maria answered every objection, by renewed entreaties that she might be baptized in that name in which alone she trusted ; and even, in the intensity of her desire, declared that she could not die in peace if refused ; her only wish was to obey her Saviour's command, and then to say, "Lord, now let thy servant depart in peace." All present united in her petition, but the mother, deeply affected, was influenced only by the accents of her child, and for some time evidently struggled with contending feelings. At last she said, The father is the head of the house, if he chooses to allow it, he can do as he pleases. Maria's alarming situation was announced to Mr. — and his permission solicited, but this was positively refused. Her medical attendant told him that recovery from this attack was not impossible, but he could not answer for his daughter's life, if the unfavourable symptoms should increase, as instant suffocation might ensue. Maria then solicited her friend to entreat her father to come to her without delay.

When Mr. — visited his child, she said, "Dear father, I have one request to make ; remember ! it is my dying request, the last favour I shall ever ask of you, father." With much kindness he inquired, "What is it, my dear?"

M. It is, father, that you will consent to my baptism.

F. No, Maria, I cannot do that ; you were born a Jewess, and you must die one.

M. Father, that is impossible, for I am a Christian ; I believe that Jesus is the Saviour, and that without him we should perish everlastingly.

F. Maria ? what have you to do with these opinions ? You were brought up a Jewess !

M. No, father, the religion we observed was not that of the Bible, it did not cleanse our hearts, but now I know that we must worship God in spirit and in truth. Father, the Messiah is come! you must all believe on him: I know him. He is my only hope. Father, it is my last, my dying request! I have no fear of death, for my blessed Saviour has procured my pardon.

Again *Mr.* ——— desired her to remember, that all her family were Jews, and that she must not forsake her religion. *Maria* replied, “No, I have not forsaken my religion, it is the poor Jews who forsake it. If they would read their Scriptures, they would then know that Jesus is their Messiah! He saves from sin! He alone has made me happy under all my pains. He died for me! It is my dying request.”

These sentences were uttered at intervals, and *Maria* now lay gasping for breath; but when again enabled to speak she renewed her entreaties in the most supplicating tone. *Mr.* ——— then observed, “But, *Maria*, what will your mother say?” With as much strength as her exhausted state permitted, she answered, “My mother has said, it is for you to decide, father; I beseech you, do not refuse me.” He appeared agitated, was silent for some minutes, and at length said, “*Maria*, if I should be brought to consent, remember you must be buried wherever your friends may choose.” “Father, I care little where you place this poor body, provided my soul be with Jesus.” However reluctant her grandmother might be to add her consent, yet the state of suffering in which *Maria* lay, the alarming symptoms threatening immediate death, the intense anxiety evinced by her countenance, all operated so powerfully on the feelings of *Mrs.* ———, that she declared, she should never know a moment’s peace if this dear grandchild should die in such distress of mind, with her last, her only request refused.

The *Rev. Mr. B.*, the curate of the parish, was requested to attend, and soon arrived, accompanied by a clergyman who had been much interested in *Maria*’s spiritual progress. . . . None of those who were present can forget the tone of entire dependence on Divine assistance in which her replies were uttered (particularly in her answer to the fourth question), “By the help of my God I will do it;” nor could they fail to note, the imploring expression of those uplifted but sightless eyes, which sought not the God of Jacob in vain.

But we must pass over the interesting account which this memoir contains of the workings of faith, and the patience of hope, as exemplified in the experience of this dear Christian, and hasten to the closing scene:—

The morning preceding that of her death, she told *Miss P.* how powerfully it had been impressed upon her mind during the night, that she must confess Jesus more fully to her relations, before she could be released; and having called her attendants to her bed, bade them mark, that it was the Lord who had sent her mother to sit up this second night, that she might hear and believe. During its

sleepless hours she inquired whether her mother was convinced that her senses were yet perfect. "Yes, my love," was the reply. Maria then proceeded to say, "The Lord has told me he will not take me out of my present sufferings, till I have more fully confessed Jesus to you all." About noon, being informed that her mother had had some rest, she requested to see her again, as well as her grandmother, and exhorted them with great clearness and strength, to seek the Lord Jesus, assuring them that there is no "salvation in any other;" that none can be saved without coming to Christ as the Atonement for their sins; and repeated, "It is he who has given me all the peace and comfort I enjoy." It was remarked, "There is repentance for all." "Yes," she replied, "but it must not be put off till death; and if it be true repentance for sin, we shall feel our need of a Saviour. It is scorning God's offered mercy, to put it off till the last, lest the day of mercy should be passed. The Scripture says, 'Now is the accepted time, now is the day of salvation.' Oh mother! when we see our need of a Saviour, then we can rejoice that 'God so loved the world,' that he gave his Son to die for us all. Our sacrifices were all types of Christ; they were shadows of good things to come. Christ bore the sins of many, and was sacrificed once, and there is now no more offering for sin, because by Christ there is pardon for all that will believe on him. Faith in this Saviour is now my support;—my sins will he remember no more;—the knowledge of him has given me peace;—it is because I have found him, that I am now so happy." Her mother replied, "Yes, my dear, we are all sure you are going to happiness." "But I could not attain heaven without Christ. It is only through him that our souls can be saved;" then endeavouring to raise her head, she said with great emphasis, "Mother! we must go to the Father through the Son,—he ever sitteth at the right hand of God, making intercession for us."—"Jesus gave himself for us that he might redeem us from all iniquity." . . .

This avowal of her views and feelings, though spoken only at intervals, had nearly exhausted Maria's little remaining strength; her sister therefore proposed to read Revelations the vth, but her ardent spirit did not permit her to listen in silence; at the 5th verse she again raised her head, saying, "Mother, the 'Lion of the tribe of Judah' is Christ Jesus. He was of the tribe of Judah, of the family of David, then in low estate, and Isaiah prophesied that he should be as 'a root out of dry ground.'" At the 6th, "Yes, Jesus was the Lamb slain for us."

After taking some refreshment and appearing revived, she said, "Pray read St. John xx. 29."—"Mother, it was from this passage I found such comfort: Thomas was faithless, and would not believe till he had seen Christ; but Jesus said unto him, 'Blessed are they who have not seen, and yet have believed.' I thought much about these words, I wanted to be blessed, and often prayed very earnestly, that I might believe according to the will of God, and then, mother, I was blessed also, for I found Jesus was my Saviour."

Though her weakness was rapidly increasing, yet so perfect was

her possession of her faculties, that soon after one o'clock she said, "Open the window, I think Miss P. is at the door." Being told the hour, and reminded that her friend was not expected till three, Maria then entreated her mother to lie down and endeavour to rest, saying, "Pray do so, and when you are all quiet, I think I can sleep too." Miss P. arrived at the time appointed, and finding her in a most peaceful and apparently refreshing sleep, sat down and watched beside her, till nearly six, when on looking anxiously, to ascertain whether she had been disturbed by an unusual noise in the street, her forehead was observed to have become as white as marble, not the slightest movement was perceptible, she quickly, though softly, breathed, drew one faint sigh, and the redeemed spirit passed into the presence of God her Saviour.

We cannot part with this memoir without expressing our most earnest hope that it will be extensively circulated, Our Jewish brethren may learn from this simple narrative, that there is a hope in Christianity which all their learning and works of piety cannot give; and the experienced Christian may derive instruction from one who was enabled thus to grow in grace, and glorify God, although "chosen in the furnace of affliction."

It may be well to add that, although the name of the family to which Maria belonged is not mentioned, owing to a proper respect for the feelings of those relatives who are still ardently attached to the Jewish religion, and, unhappily, unable fully to appreciate the motives which led Maria to wish to join the Church of Christ: the memoir is *in no degree a fiction*; but, on the contrary, states *facts* which may be relied on, as having occurred a very short time since in a considerable town in England.

The Itinerary of Rabbi Benjamin of Tudela.

Translated and edited by A. Asher. In two vols. London and Berlin. 1840 and 1841.

VERY different opinions have prevailed concerning the importance and *credibility* of this work. Some have main-

tained that Rabbi Benjamin never left his home, but merely heaped together the various tales and descriptions which he heard of foreign parts. The learned Dr. Jost, in his "Allgem. Geschichte des Israelitischen Volkes," speaks of it as a mere compilation. The truth seems to be, that R. Benjamin did travel very extensively, and observed very carefully; although, like other writers of his time, who were not accustomed to examine into the accounts they heard and received, with that care which would now justly be expected from every traveller and historian, he has mixed up his statements with several things which were only hearsay, and which therefore seriously detract from the value of his work.

The Hebrew preface tells us, "that he travelled through many and distant countries," and "wrote down in every place whatever he saw or what was told him by men of integrity." We may well suppose that he was sometimes mistaken as to the real character of his authorities—his "*men of integrity*," "אנשי אמת," as he calls them, doubtless in unsuspecting confidence.

Thus of Rome he says—

You there find eighty halls of the eighty eminent kings, who are called Imperator, from King Tarquin to King Pipin, the father of Charles, who first conquered Spain, and wrested it from the Mahometans.

In the outskirts of Rome is the palace of Titus, who was rejected by the three hundred senators, in consequence of his having wasted three years in the conquest of Jerusalem, which task, according to their will, he ought to have accomplished in two years. (*Vol. i., p. 39.*)

But although these and some other obvious mistakes may easily be pointed out, there are a great many instances, as has been well observed, of "minute peculiarities and incidental notices, geographical, historical, and biographical, reported by him and confirmed by the testimony of other ancient and modern authors and travellers, which he could neither have invented nor borrowed from others, and certainly it is the evidence of these coincidences, rather than

any force of argument, that is likely to produce conviction in the minds of those who are unwilling to be thought credulous."

That eminent critic, Dr. Zunz, says, "He has visited, beyond doubt, all those towns, whose Jewish principals he mentions by name ; and the history of Jewish names, as well as that of Jewish literature, agree exactly with Benjamin's account. As we find, also, the historical and geographical data to be fully authenticated, and as the fables must be charged, not to his own account, but to that of his time, a sound critic has rejected with justice all those suspicions and attempts at derogation which have been directed against this our first traveller."

Whatever may be thought of his judgment concerning remote places which he was only acquainted with by hearsay, as the "synagogue of the prophet Ezekiel," near the Euphrates, where he tells us that "on the day of atonement the proper lesson of the day is read from a very large manuscript Pentateuch of Ezekiel's own hand-writing," and that "a lamp burns night and day on the sepulchre of the prophet, and has always been kept burning since the day he lighted it himself,"—it is very important to know what a Jew, who lived nearly 700 years ago, said and thought, concerning the state and condition of his brethren. Whether the account he gives of the "Prince of the Captivity" at Bagdad be correct or not (and it can hardly be altogether true), we may gather much from his statement of the habits and concerns of his brethren nearer home.

R. Benjamin relates, in a beautifully simple and interesting way, a variety of circumstances concerning the Jews scattered among those who hated and despised them. He commenced his travels about the year 1159 or 1160. From his narrative we see incontrovertibly, that the Jews of the twelfth century were an *industrious* and an *ill-treated* people. He speaks of them in very many places as "*dyers*," at others as "manufacturers of cloth," and as following other useful

occupations, in a way which shows that the Jews did not select for themselves those roving and irregular pursuits, to which the refined and wicked policy of after ages so cruelly confined them. Here could be no temptation to represent things in a false light. R. Benjamin writes as a Jew for Jews, and would certainly never have spoken of these callings and occupations as honourable among his nation, if they had not been really prevalent and customary. How sad that they should have been *forbidden* to follow such good examples of honest and reputable industry! How much is it to be deplored that *Christian* kings and rulers should have thought it necessary and right, to exclude their Jewish subjects from those trades, which R. Benjamin, an unexceptionable witness, tells us they formerly followed, and that they should thus be forced to endeavour to earn a scanty and wretched subsistence as wandering pedlars, acquiring habits most unfavourable to that ornament of a meek and quiet mind, which is, in the sight of God, of great price.

The following is the account he gives of several places in the Holy Land:—

To Sebaste one day's journey. This is the ancient Shomrom,* where you may still trace the site of the palace of Achab, King of Israel. It was formerly a very strong city, and is situated on the mount, in a fine country, richly watered and surrounded by gardens, orchards, vineyards, and olive groves. No Jews live there.

To Nablous, the ancient Sh'khem, on Mount Ephraim, † two parasangs. This place contains no Jewish inhabitants, and is situated in the valley between Mount Gerizim and Mount 'Ebal. It is the abode of about one hundred Cuthaeans, who observe the Mosaic law only, and are called Samaritans. They have priests, descendants of Aharon the priest, of blessed memory, whom they call Aharonim. These do not intermarry with any other than priestly families; but they are priests only of their own law, who offer sacrifices and burnt-offerings in their synagogue on Mount Gerizim. They do this in accordance with the words of Scripture, ‡ “Thou shalt put the blessing on Mount Gerizim;” and they pretend that this is the Holy Temple. § On Passover and holidays they offer burnt-offerings

* 1 Kings xvi. 24.

† Josh. xx. 7.

‡ Deut. xi. 29.

§ To which place, according to the tenets of the Talmudic Jews, the offerings are confined, and since the destruction of which, have been discontinued.

on the altar, which they have erected on Mount Gerizim* from the stones put up by the children of Israel after they had crossed the Jordan. † They pretend to be of the tribe of Ephraim, and are in possession of the tomb of Joseph, the righteous, the son of our father Ja'acob, upon whom be peace, as is proved by the following passage of Scripture, ‡ “The bones of Joseph, which the children of Israel brought up with them from Egypt, they buried in Sh'khem.”

The Samaritans do not possess the three letters ך *Hé*, ך *Cheth*, and ך *'Ajin*; the *Hé* of the name of our father Abraham, and they have no glory: the *Cheth* of the name of our father Jitschak, in consequence of which they are devoid of piety: the *'Ajin* of the name of Ja'acob, for they want humility. Instead of these letters, they always put an *Aleph*, by which you may know that they are not of Jewish origin, for they know the law of Moshe, except these three letters.

This sect carefully avoids being defiled by touching corpses, bones, those killed by accident, or graves, and they change their daily garments whenever they visit their synagogue, upon which occasion they wash their body and put on other clothes. These are their daily habits.

Mount Gerizim is rich in wells and orchards, whereas Mount 'Ebal is dry like stone and rock; the city of Nablous lies in the valley between these two hills.

Four parasangs from thence is situated Mount Gilboa', § which Christians call Monto Jelbon. The country is very barren hereabout.

Five parasangs further is the valley of Ajalon, || called by the Christians Val de Luna.

One parasang to Gran David, formerly the large city of Gib'on. ¶ It contains no Jewish inhabitants.

From thence, three parasangs to Jerushalaim, which city is small and strongly fortified by three walls. It contains a numerous population composed of Jacobites, Armenians, Greeks, Georgians, Franks, and, in fact, of people of all tongues.

The dyeing-house is rented by the year, and the exclusive privilege of carrying on this trade is purchased from the King by the Jews of Jerushalaim, two hundred of which dwell in one corner of the city, under the tower of David.

About ten yards of the base of this building are very ancient, having been constructed by our ancestors; the remaining part was added by the Mahometans, and the city contains no building stronger than the tower of David.

There are at Jerushalaim two hospitals, which support four hundred knights, and afford shelter to the sick; these are provided with every thing they may want, both during life and in death. The second

* Deut. xxvii. 4.

† Ibid.

‡ Joshua xxiv. 32.

§ 1 Sam. xxviii. 4; xxxi. 1—8; 2 Sam. i. 6, 21.

|| Joshua x. 12; at present Yálo.—*Smith*.

¶ Joshua x. 2.

house is called Hospital of Sal'mon, being the palace originally built by King Sh'lomo.

This hospital also harbours and furnishes four hundred knights, who are ever ready to wage war, over and above those knights who arrive from the country of the Franks and other parts of Christendom. These generally have taken a vow upon themselves to stay a year or two, and they remain until the period of their vow is expired.

The large place of worship called Sepulchre, and containing the sepulchre of that man,* is visited by all pilgrims.

Jerushalaim is furnished with four gates, called gate of Abraham, of David, of T'sion, and of Jehoshaphat. The latter stands opposite the place of the Holy Temple, which is occupied by a building called Templo Domino. Omar Ben Al-khataab erected a large and handsome cupola over it, and nobody is allowed to introduce any image or painting into this place, which is set aside for prayers only. In front of it you see the western wall, one of the walls which formed the Holy of Holies of the ancient Temple; it is called the Gate of Mercy, and all Jews resort thither to say their prayers, near the wall of the court-yard.

At Jerushalaim you also see the stables which were erected by Sh'lomo, † and which formed part of his house. Immense stones have been employed in this fabric, the like of which is nowhere else to be met with.

You further see to this day vestiges of the canal, near which the sacrifices were slaughtered in ancient times, and all Jews inscribe their name upon an adjacent wall.

If you leave the city by the gate of Jehoshaphat, you may see the pillar erected on Abshalom's place, ‡ and the sepulchre of King Usia, § and the great spring of the Shiloach, which runs into the brook Kidron. Upon this spring you see a large building, erected in the times of our forefathers.

Very little water is found at Jerushalaim, the inhabitants generally drink rain water, which they collect in their houses.

From the valley of Jehoshaphat the traveller immediately ascends the Mount of Olives, as this valley only intervenes between the city and the mount, from which the Dead Sea is clearly seen. Two parasangs from the sea stands the salt pillar into which Lot's wife was metamorphosed, || and although the sheep continually lick it, the pillar grows again and regains its original state. You also have a prospect upon the whole valley of the Dead Sea, and of the brook of Shittim, ¶ even as far as Mount N'bo. **

Mount T'sion is also near Jerushalaim, and upon this acclivity stands no building except a place of worship of the Nazarenes. The traveller further sees there three Jewish cemeteries, where formerly the dead were buried; some of the sepulchres had stones with

* Jesus is thus called by the Talmud.

† 1 Kings iv. 26.

‡ 2 Sam. xviii. 18.

§ 2 Kings xv. 1—7.

|| Gen. xix. 26.

¶ Joel iii. 18.

** Deut. xxxii. 49.

inscriptions upon them, but the Christians destroy these monuments and use these stones in building their houses.

Jerushalaim is surrounded by high mountains, and on Mount Tsion are the sepulchres of the house of David and those of the kings who reigned after him. (*Vol. i.*, pp. 65—72.)

Rabbi B. then relates a circumstance which he says was communicated to him by R. Abraham, which is a curious specimen of those tales which were in circulation in his time :—

In consequence of the following circumstance, however, this place is hardly to be recognised at present. Fifteen years ago, one of the walls of the place of worship on Mount Tsion fell down, which the patriarch ordered the priest to repair. He commanded to take stones from the original wall of Tsion, and to employ them for that purpose, which command was obeyed. About twenty journeymen were hired at stated wages, who broke stones from the very foundations of the walls of Tsion. Two of these labourers, who were intimate friends, upon a certain day treated one another, and repaired to their work after their friendly meal. The overseer questioned them about their tardiness, but they answered that they would still perform their day's work, and would employ thereupon the time during which their fellow-labourers were at meals. They then continued to break out stones, and happened to meet with one, which formed the mouth of a cavern. They agreed with one another to enter the cave and to search for treasure, in pursuit of which they proceeded onward until they reached a large hall, supported by pillars of marble, incrustated with gold and silver, and before which stood a table with a golden sceptre and crown. This was the sepulchre of David, king of Israel, to the left of which they saw that of Sh'lomo in a similar state, and so on the sepulchres of all the kings of Jehuda, who were buried there: they further saw locked trunks, the contents of which nobody knew, and desired to enter the hall; but a blast of wind like a storm issued from the mouth of the cavern, strong enough to throw them down almost lifeless on the ground.

There they lay until evening, when another wind rushed forth, from which they heard a voice, like that of a human being, calling aloud, "Get up and go forth from this place." The men came out in great haste, and, full of fear, proceeded to the patriarch and reported what had happened to them. This ecclesiastic summoned into his presence R. Abraham el Constantini, a pious ascetic, one of the mourners of the downfall of Jerushalaim, and caused the two labourers to repeat what they had previously reported. R. Abraham thereupon informed the patriarch that they had discovered the sepulchres of the house of David and of the kings of Jehuda. The following morning the labourers were sent for again, but they were found stretched on their beds and still full of fear; they declared that they would not attempt to go again to

the cave, as it was not God's will to discover it to any one. The patriarch ordered the place to be walled up, so as to hide it effectually from every one unto the present day. The above-mentioned R. Abraham told me all this. (Pp. 72—75.)

The account which he gives of Bethlehem and Hebron, or, as Mr. Asher prefers spelling the names according to the literal pronunciation of the original Hebrew, Bethlechem and Chebron, is very interesting :—

Two parasangs from Jerushalain is Beth-Lechem of Jchuda, called Beth-Lechem; within half a mile of it, where several roads meet,* stands the monument which points out the grave of Rachel. This monument has been constructed of eleven stones, equal to the number of the children of Ja'acob. It is covered by a cupola, which rests upon four pillars, and every Jew who passes there inscribes his name on the stones of the monument. Twelve Jews, dyers by profession, live at Beth-Lechem; the country abounds with rivulets, wells, and springs of water.

Six parasangs to Chebron. The ancient city of that name was situated on the hill, and lies in ruins at present; whereas, the modern town stands in the valley, even in the field of Makhphela.† Here is the large place of worship called St. Abraham, which, during the time of the Mahometans, was a synagogue. The Gentiles have erected six sepulchres in this place, which they pretended to be those of Abraham and Sarah, of Jitschak and Ribekah and of Ja'acob and Leah: the pilgrims are told that they are the sepulchres of the fathers, and money is extorted from them. But if any Jew come, who gives an additional fee to the keeper of the cave, an iron door is opened, which dates from the time of our fathers, who rest in peace, and with a burning candle in his hands, the visitor descends into a first cave, which is empty, traverses a second in the same state, and at last reaches a third, which contains six sepulchres: that of Abraham, Jitschak, and Ja'acob, and of Sarah, Ribekah, and Leah, one opposite the other. All these sepulchres bear inscriptions, the letters being engraved thus upon that of Abraham, "This is the sepulchre of our father Abraham, upon whom be peace," even so upon that of Jitschak, and upon all other sepulchres. A lamp burns in the cave and upon the sepulchres continually, both night and day, and you there see tubs filled with the bones of Israelites, for it is a custom of the house of Israel to bring thither the bones of their relics and of their forefathers, and to leave them there unto this day.

On the confines of the field of Makhphela stands the house of our father Abraham, who rests in peace, before which house there is a spring; and in honour of Abraham, nobody is allowed to construct any building on that site. (Pp. 75—77.)

This work will be found very useful for those who wish

* Genesis xxxv. 19, 20.

† Genesis xxiii. 19.

to study Rabbinical Hebrew. It is written in a very pure and elegant style ; and as the original text is accompanied with points, it may be read with very great ease, and will thus form an excellent introduction to the study of other important Rabbinical writings.

Christian Churches in Jerusalem and Syria.

THE sad divisions and disputes which have exerted so baneful an influence in many parts of Christendom, seem to have raged with peculiar violence in the Holy City. We know, indeed, that many humble and sincere, though perhaps mistaken, disciples of Jesus have resided there, or have visited the holy sepulchre from time to time. Amidst abounding superstitions and errors, much deep reverence for the man of sorrows, and much unfeigned love for him, has doubtless prevailed in the hearts of many who worshipped God, and were accepted of him, although the angry and fierce disputants, who were anxious to establish some favourite though foolish system of doctrine or discipline, engrossed the attention of the world, ever more ready to blame that which is amiss than to acknowledge that which is right. But while we trust that much genuine humility and sincere love to Christ has prevailed among many of the numerous pilgrims who, from age to age, have resorted to Jerusalem, and among those who have been privileged to make that sacred spot their permanent abode, we cannot but be appalled at the overwhelming proofs of depravity, and the fierceness of the contentions which have abounded, and do still abound, among those who are called by the name of Christian.

We will not now refer to the great cruelties exercised by the crusaders, and the miseries occasioned by their progress through the different countries they visited. We will not

dwell upon the fierce contentions which have prevailed in ages past. There is so much that is sad and sorrowful in the present state of the Oriental Churches, that we are reminded by everything we see, and everything we hear concerning the prevailing forms of Christian worship, as existing at this time in the Holy City, that Jerusalem is still in bondage with her children, and that this is the season of punishment and suffering.

We sorrow not as those who have no hope ; for we know that help is laid on One that is mighty : and we hail with joy the tokens of returning purity of doctrine and worship, in the establishment, on a proper footing, of the Anglican Church in that city ; but we ought seriously to reflect upon her present condition ; we ought to remember how little of real spiritual life remains there.

But while we humbly hope that the Almighty will graciously crown our humble efforts to promote pure primitive Christianity, with the full measure of that blessing promised and reserved for Jerusalem, and those that wish her peace and prosperity, we must consider how great the work is, in which we are engaged. We must also remember how great the change is, that must take place, before those who have a name to live as the followers of Jesus shall become indeed living members of his spiritual body, and unite in his holy service ; before the house of Jacob can take knowledge of the great mass of those around them, that they have been with Jesus, and have learned of him, and be efficiently taught, not by the solitary efforts of single individuals, but by the clear light of a visible Church prevailing and increasing, seen, and known, and understood of all, being a city set on a hill, that cannot be hid.

A very interesting, though in many respects a very painful account of the present state of the " Christian Churches in Syria and Jerusalem," is to be found in the very elaborate work of Dr. Robinson, entitled, " Biblical Researches in Palestine," in which Dr. R. communicates the

result of his own personal observation, made on a tour in that and the neighbouring countries in 1838.

The different sects in Jerusalem itself are thus described :—

The Christians of the Latin rite live around the Latin convent, on which they are wholly dependent. They are native Arabs, know no other language than the Arabic, and are said to be descended from the Catholic converts in the time of the Crusades. They are in number about 1,100 souls, according to the preceding estimate; and live partly by carving crosses and beads for rosaries, and partly on the alms of the convent. The Latin convent in Jerusalem, like all those in the Holy Land, is in the hands of the Franciscans, or Minorites, of the class termed *Fratres Minores ab Observantia*. I have already mentioned their former residence on Mount Zion, and their removal to the present building in A.D. 1561. This convent contains at present between forty and fifty monks, half Italians and half Spaniards, and takes rank of all the other Catholic monasteries in the East. In it resides the Intendant, or Principal, of all the convents, with the rank of an abbot, and title of "Guardian of Mount Zion, and Custos of the Holy Land." He is always an Italian, and is appointed, or at least confirmed, at Rome every three years. The same individual is sometimes re-appointed. There is also a Vicar, called likewise President, who takes the place of the Guardian in case of his absence or death. He is chosen in like manner for three years, and may be an Italian or a Spaniard. The Procurator, who manages the temporal concerns, is always a Spaniard, and is elected for life. The executive council, called "*Discretorium*," is composed of these three officials, and of three other monks, "*Patres discreti*."

The cost of maintaining the twenty convents belonging to the establishment of the "*Terra Santa*," is rated at 40,000 Spanish dollars per annum. They are said to be very deeply in debt, contracted in former years, when the wars in Europe cut off for a time their usual eleemosynary supplies. Under the Egyptian Government, they are freed from the numerous exactions to which they were formerly subjected from the caprice and greediness of pashas and governors; and pay a regular tax for the property which they possess. For their buildings and lands in and around Jerusalem, including the holy places, the annual tax is said to be 7,000 piastres, or about 350 Spanish dollars.

The Christians of the Greek rite (not monks) are all native Arabs, have their own native priests, and enjoy the privilege of having the service in their churches performed in their own mother tongue, the Arabic. They amount in Jerusalem to nearly 2,000 souls. The Greek convents are tenanted by foreigners, all Greeks by birth, mostly from the Archipelago, speaking only the Greek language. There are eight convents for men, containing in all about sixty monks; viz., the great convent of Constantine, near

the Church of the Sepulchre, in which most of the monks and officials reside; and those of Demetrius, Theodorus, George, Michael, Nicolas, Johannes, and George (in the Jewish quarter). All these minor establishments are chiefly used for the accommodation of pilgrims, and are kept by only one or two monks and lay brethren. There are also five convents of Greek nuns, containing in all about thirty-five, who are foreigners like the monks; viz., those of the Holy Virgin, Basil, Catherine, Euthymius, and another of the Virgin Mary. In the vicinity of Jerusalem the Greeks have also the convents of the Holy Cross, about three quarters of an hour W.S.W. of the city; that of Mar Elyas towards Bethlehem; one at the grotto of the nativity at Bethlehem; and the renowned monastery of Mâr Sâba, founded about the beginning of the sixth century, and situated on the continuation of the Valley of Kidron, as it runs off to the Dead Sea.

All these Greek convents in and around the city are under the government of three vicars of the Patriarch of Jerusalem, who himself resides at Constantinople. The present vicars were the Greek Bishops of Lydda, Nazareth, and Kerak. They were assisted by the Bishops of Gaza, Nâbulus, Es Salt (*i. e.*, Philadelphia), and Sebaste; who, with the Archimandrites, form a council. The vicars, with the concurrence of the council, appoint the Superiors of the several convents; and all the priests within these dioceses are ordained at Jerusalem. Indeed, all the bishops above named live there permanently, in the great convent near the Church of the Sepulchre. The Greek Bishop of 'Akka alone was said to reside in his own diocese.

The Armenians have their large monastery on Mount Zion, said to be the wealthiest in the city, with the splendid Church of St. James. Not far off is a convent of Armenian nuns, called Es Zeitîng. Outside of the city, on Mount Zion, the pretended house of Caiaphas serves as a smaller convent, and is occupied by monks. The Armenians are for the most part not natives, and those not attached to the convents are usually merchants.

The Coptic Christians consist only of monks in their convent of Es Sultan, situated on the north side of the Pool of Hezekiah. At the time of our visit it had just been rebuilt. There is also a convent of the Abyssinians; and we were likewise told of one belonging to the Jacobite Syrians.

Of these Christian sects, the Greeks, Latins, Armenians, and Copts, have their own chapels in the Church of the Holy Sepulchre; and the three former have also convents or dwellings within the walls of the church, for the monks who are shut up here to perform the regular offices day and night. Along the walls of the circular church, around the Sepulchre itself, are niches with altars for several of the minor sects; as the Abyssinians, Jacobites, Nestorians, Maronites, and others; but their service is performed in these chapels only occasionally. It is well known that a deep hatred exists among all these possessors of the Holy Sepulchre towards each other. Especially is this the case between the Greeks and

Latins ; in whom it seems to be irreconcilable, and gives occasion for constant intrigues and bitter complaints on either side. The Greeks have, indeed, the advantage in their greater cunning, in the far greater number of their pilgrims, and in their proximity to the regions whence their resources are derived. They are consequently enabled to prosecute their purposes more systematically, and with greater effect. During the wars in Europe, the Latins were comparatively forgotten, their pilgrims dwindled away to nothing, and their resources were in a measure cut off.

The Greeks took occasion of these circumstances to get possession, by degrees, of many of the holy places in and around the churches of the Sepulchre and at Bethlehem, which had formerly been in the hands of the Latins ; and notwithstanding all the efforts of the latter, these have not yet been recovered. Near the close of the year 1836, the Prince de Joinville, son of the King of France, visited the Holy City ; and one of the first requests of the Latin fathers was, that the influence of the French monarch might be employed to recover for them all the sacred places which the Greeks had so unjustly wrested from them, ever since the Crusades. The Prince promised his support, and a representation is said actually to have been made by the French Cabinet to the Turkish Court, through their Ambassador at Constantinople. A firman was granted, commanding the Greek Patriarch to deliver up to the Latins the possession of the sacred places in question ; but still the Greek spirit of intrigue was able to evade the execution. A timely present of some 500 purses to the Governor of Syria, is said to have stayed all proceedings. Further negotiations were set on foot at Constantinople ; but they appear to have led to no result.

The Kings of France have ever been the protectors of the Catholics in the East ; and the French Ambassador at Constantinople has always acted, and still acts, as their patron and advocate with the Porte. When we were in Jerusalem, a splendid salver of gold, for the presentation of the host, had just arrived, a present from the Queen of the French to the convent. They possess also a portrait of King Louis-Philip, a gift from himself.

Formerly all the Christians of Jerusalem paid their taxes to the Government through their respective convents ; that is to say, the monasteries became the collectors of the taxes ; a system which gave opportunity for great extortion on the part of the convents. The Egyptian Government has done away with this system, and apportioned and collects its own taxes from all the Christian sects, except the Latins. For these the Latin convent pays the Kharaj, or extra tax, for Christians, they being very poor. No Firdeh, or ordinary capitation tax, is paid by any of the inhabitants of Jerusalem, whether Moslems, Christians, or Jews, because it is regarded as a sacred place, and because of the poverty of the people. The inhabitants of the villages pay the Firdeh, as well as the Kharaj, and other taxes. At the same time, the Pasha of Egypt has abolished all the tolls and tribute which, under the name of El-Ghúfr were formerly so oppressive to the pilgrims and travellers.

Even the entrance-money, which for so many centuries was paid for admission to the Church of the Sepulchre, is in like manner done away.

The statement which Dr. Robinson gives of the religious sects in Syria at large, is so important, that we are induced to quote the whole.

CHRISTIAN SECTS.—The Christian population of Syria and Palestine embraces, according to the best and most careful estimates, between four and five hundred thousand souls. It is divided into the following eight sects: viz., Greeks, Greek Catholics, Maronites, Syrians or Jacobites, Syrian Catholics, Armenians, Armenian Catholics, and Latins.

GREEKS.—The most numerous of all the Christian sects are the Greeks. They are so called in Syria, merely because of their professing the Greek faith, and belonging to the Greek Church. There are now no traces, either in their spoken language, nor in the language of their public services, of any national affinity with the Greek people. They are Arabs like the other Arabs of the country. Nor, on the other hand, are there any indications of a Syriac origin in any part, with the single exception of Mâlula and its vicinity, or Anti-Lebanon, North of Damascus. In this region the dialect now spoken, as well as the old church books, long since indeed disused, show that the inhabitants are originally of the Syriac race. With this exception, the language of the Greek Christians of Syria, both as spoken, and as used in their churches, is Arabic. The spoken Arabic differs so little from the language of books, that all books written in a plain style are intelligible to the common people. Hence it will be seen that these Christians enjoy the great privilege of having their religious worship conducted in a language which they understand, a privilege denied to those of the same Church who speak the Greek tongue, and to every other Christian sect indeed in western Asia, except their countrymen and relatives, the Greek Catholics. Perhaps, however, it should be added, that their Church books contain many untranslated technical terms from the Greek, and that, on particular occasions, or for the sake of variety, certain portions of the service, or even the whole service, is sometimes said in Greek.

This is most frequently the case when the high clergy officiate; it is an important fact, that nearly, if not quite all, the bishops of this sect are Greeks by birth, and foreigners in the country, a circumstance which shows how great an influence the see of Constantinople exerts in the ecclesiastical affairs of Syria. It is a fact to be lamented: these bishops rarely learn to speak the Arabic language well; of course they cannot preach; and their medium of intercourse with the people in conversation is very imperfect.

There naturally fails to take place that unity of national feeling between the bishop and his flock which might lead to national improvement, especially in education. A Greek bishop from

abroad, able only to stammer Arabic, and perhaps not reading it at all, and regarding it only as a barbarous dialect (a feeling which is inherent in almost every Greek by birth), cannot be expected to take much interest in promoting a system of national education among his flock. It is a natural result, though not arising exclusively from the cause here brought to view, that nothing of the kind is done. If a bishop thinks of establishing a school as the object of his own particular patronage, it will be a school for teaching Greek, ancient or modern; and generally the apparent ruling motive even for such a step will be, that he may have around him a sufficient number of persons acquainted with the Greek to assist him when he performs the services of the Church in that tongue.

There exists in the whole country no school for the education of the Greek clergy. The parish priests are taken from the ranks of the common people, with no other preparation for their sacred office than the ceremony of ordination. They are generally selected each by the parish which he is to serve from among themselves; and the usual ordination fee to the bishop rarely fails to secure the administration of that rite according to their wishes. These priests are universally married, and differ not in character from the rest of the people, frequently occupying themselves with the same handiwork, from which they obtained their livelihood before assuming the ecclesiastical character. They are often the schoolmasters of their villages, if that can be called a school, which consists of some half-dozen boys coming together at irregular hours, and bawling over their lessons, right or wrong, while their master is engaged in working at his trade.

The doctrines and ceremonies of the Greek Church in Syria are the same as in other countries, and therefore need not be described here. In its ecclesiastical organization the Greek Church in Syria is divided into the two patriarchal dioceses of Antioch and Jerusalem, an arrangement which has existed ever since the fifth century. These are nominally both independent of the Greek Patriarch of Constantinople, but are really, to a great extent, under his control.

The head of the diocese of Antioch is ordinarily styled, "Patriarch of Antioch and of all the East," and on certain occasions more fully, "Patriarch of Antioch, Syria, Cilicia, and all the East." The Syrian bishoprics under his jurisdiction are the following:—1. Beyrout, which is the largest; and its occupant is styled also "Bishop of Phœnicia on the coast;" 2. Tripolis; 3. Akkar; 4. Laodicea; 5. Hamah; 6. Hums; 7. Sandanâya and Mâlûla; 8. Tyre, including Hasbeiya and Râsheiya. Aleppo formerly belonged also to the patriarchate of Antioch, but it was severed from it not many years ago, on occasion of a dissension between the Greeks and the Greek Catholics of that city, and has ever since remained under the immediate ecclesiastical government of Constantinople. The Patriarch of Antioch usually resides at Damascus; and from this circumstance is ordinarily spoken of by the people as the Patriarch of Damascus. He is also a Greek by birth.

The jurisdiction of the patriarchate of Jerusalem begins at Akka, and extends over the whole of Palestine, both west and east of the Jordan. The following are the bishoprics subject to it:—1. Nazareth; 2. Akka; 3. Lydda; 4. Gaza; 5. Sebaste; 6. Nâbulus; 7. Philadelphia; 8. Petra. Of these bishops only the Bishop of Akka resides within his own see; all the rest remain shut up in the convents at Jerusalem. The Patriarch himself is also a non-resident, living at Constantinople, and never, so far as we could learn, visiting his diocese. His place is represented, and the business of the patriarchate transacted by a board of bishops (Nakils) at Jerusalem.

GREEK CATHOLICS.—The sect of Greek Catholics had its origin in a secession from the Greek Church in Syria, which was brought about by the Roman Catholic influence, not far from a century ago. Until recently this sect existed only in Syria, but has now extended itself into Egypt.

The Greeks who have elsewhere submitted themselves to the Pope have generally become amalgamated with the Latin Church. The Greek Catholics of Syria, on the contrary, are a sect by themselves, constituting an Oriental Papal Church. They take, indeed, the Occidental view of the procession of the Holy Spirit, believe in purgatory and the Pope, eat fish in Lent, and keep a smaller number of fasting days than the Greeks; but otherwise they subjected themselves to few changes in passing from one jurisdiction to the other. They still enjoy the same privilege as their countrymen of the Greek Church in having their religious services performed in their native Arabic tongue. They observe the Oriental calendar; receive the sacrament of the Lord's Supper in both kinds as formerly; and their priests are still allowed to marry. This, however, is not done so universally as amongst the Arab Greek clergy.

They have long had their own Patriarch; but until the country came under the more tolerant Government of Egypt, he uniformly resided in Mount Lebanon; where the local authorities have for many years been under Papal influence. He has now removed to Damascus; was fully acknowledged by the Egyptian Government; and has extended his diocese into Egypt. The high clergy of this sect are mostly Arabs by birth, and at the same time educated at Rome. They thus unite a natural attachment to their countrymen with some degree of European cultivation; and the result is a certain elevation of their sect. The Patriarch has also established a college for teaching different languages and branches of science; which, however, seems as yet to have accomplished very little.

The sect embraces a large proportion of the most enterprising and wealthy Christians in Syria, and possesses great influence. Especially do its members occupy more than their due proportion of offices under the Government. Some of them were now in high favour; and this secured for the sect at the present time great consideration.

A convent belonging to the Greek Catholics at Es Shuweir, in

Mount Lebanon, has for many years possessed an Arabic printing press, which supplies their own Church, and also the Greeks, with most of their Church books.

MARONITES.—The sect of the Maronites furnishes decisive evidence of a Syriac origin. Its ecclesiastical language is wholly Syriac; though none now understand it except as a learned language. The Maronites also not unfrequently write Arabic in the Syriac character. They acknowledge no affinity with any other sect in the country, except through a common relationship to the Pope. They are disposed to be exclusive, and also conceited in the idea of their unparalleled orthodoxy; and are not much liked by their neighbours even of the Papal Church, being generally accused of narrow-mindedness.

The Maronites are characterized by an almost unequalled devotedness to the See of Rome, and the most implicit obedience to their priests. It may be doubted whether there is to be found anywhere a people who have so sincere and deep a reverence for the Pope, as the Maronites of Syria. Yet they have their own distinct Church establishment; and also some usages which are not tolerated in the Papal Church in Europe. They follow indeed the Occidental calendar; observe the same rules of fasting as the European Papists; and celebrate in the same manner the Sacrament of the Lord's Supper. But they have some saints of their own, and especially their patron saint Mâr Mârân, not elsewhere acknowledged in the Papal Church; and every candidate for the priesthood, who is not already under the vow of celibacy, is allowed to marry before ordination, so that most of their parish clergy are actually married men. They have many bishops, and at their head a patriarch who styles himself "Patriarch of Antioch." His usual residence is the convent of Kanôbôn, on Mount Lebanon, back of Tripolis.

They are found in cities and large towns, as far north as Aleppo, and as far south as Nazareth. But they are at home, as cultivators of the soil, only in Mount Lebanon, unless with very few exceptions. This mountain they inhabit, more or less, throughout its whole range, from its northern end, above Tripolis, to the region of Safed; but their strong-hold is Kesrawân, a district separated from that of Metu, on the south, by Nahr el-Kelb, and bounded on the north by the district of Jebeil. Of this tract they are the only inhabitants. Throughout the whole of the country governed by the Emîr Behsîr, they are more numerous than any other sect. The balance of power, which was formerly kept up between them and the Druses, is now entirely destroyed—the latter having become far inferior in numbers and strength. This is the result of the conversion of the ruling family of Emirs, the house of Sehâb, who were formerly Moslems, to the Maronite faith. Their example had great influence, and was followed by the two largest branches of another family of Emirs of Druse origin; so that now almost all the highest nobility of the mountain are Maronites.

In the elementary instruction of the common people, the Maronites

are quite as deficient as the other Christian sects in the country. But for a select number, and especially for clerical candidates, the Patriarch has established a college at Ain Warkah, in Kesrawân, which takes a higher stand than any other similar establishment in Syria. It deserves great praise for the thorough manner in which it initiates at least some of its pupils into the knowledge of their native Arabic tongue : they also study Syriac, Latin, and Italian.

SYRIANS AND JACOBITES.—The same evidence of a Syriac origin which exists in the case of the Maronites, is found also among the Jacobites. Though they now speak in Syria only Arabic, yet their Church service is in Syriac. Indeed, the common name by which they are known in the country is simply Suriân—that is : Syrians. The epithet Jacobite, it is not customary to add, as there are in the country no Syrians of the orthodox Greek rite from whom it is necessary to distinguish them (though at Mâlûla and in its vicinity there probably existed such a community not many generations ago) ; and the seceders to the Papal Church are sufficiently designated by the term Catholics.

The number of Jacobites in Syria is very small. A few families in Damascus and in Nebk, the village of Sûdûd, and a part of the village of Kuryetein, a small community in Hams, and a few scattered individuals in two or three neighbouring villages, a similar community in Hamah, and probably a smaller one in Aleppo, constitute nearly or quite the whole of the sect. They are subject to the Jacobite Patriarch, who resides in Mesopotamia, and from him they receive their bishops. One of these latter has his residence near the convent of Mâr Mûsa, near Nebk. The Jacobites are looked upon by all other sects in the country as heretics' and as such, and because they are few and poor, they are generally despised.

SYRIAN CATHOLICS.—The Syrian Catholics bear the same relation to the Jacobites as the Greek Catholics do to the Greek Church. They are Romish converts, who still retain the Oriental rite and the use of Syriac in their churches.

The community in Aleppo has long existed in its present relation to the Pope. But the Syrian Catholics of Damascus and of Râsheiya in Jebel es Sheikh, are recent converts. Except in these places, there are not known to be any other communities of this sect among the people of Syria. In Mount Lebanon, however, there are two or three small convents inhabited by Syrian Catholic monks.

ARMENIANS.—The Armenians in Syria are properly to be regarded as foreigners ; yet they have been there so long, that the country has become their home, and they must not be overlooked in speaking of the native Christian sects. They are found only as merchants and mechanics in cities and large towns, and nowhere as cultivators of the soil. Their character, religious, intellectual, and national, is the same as elsewhere, and need not be described. Their number is very small.

Their ecclesiastical establishment is distinct from that of Constan-

tinople; at their head is a patriarch who is styled "Patriarch of Jerusalem," and whose diocese embraces also Egypt.

ARMENIAN CATHOLICS.—These are seceders from the Armenians to the Papal Church, as the Greek Catholics are from the Greek Church. Like them, too, the Armenian Catholics still adhere to the Oriental rite, and have changed few of their original ceremonies or dogmas. They are few in number, but have their Patriarch, who resides in a convent at Buzummâr, on Mount Lebanon. It is worthy of remark that this patriarchate existed here under the protection of the Government of this mountain, long before the sect was acknowledged and had its Patriarch at Constantinople.

LATINS.—Native Roman Catholics, of the Occidental rite, are very few in Syria. They exist only in connexion with the convents of the Terra Santa at Jerusalem, Bethlehem, St. John in the Desert, Nazareth, and perhaps a few other places. They are ecclesiastically dependent on the convents, and form parishes under the immediate charge of the monks. Their language is Arabic, like that of all other native inhabitants of the country.

There are also Latins at Aleppo, but whether of native or foreign descent, was not known.

CONVENTS.—Convents of native monks are very rare in Syria, except in the district of Mount Lebanon. Besides the Jacobite convent at Mâr Mûsa, near Nebk, and the Greek convents of Saidanâya, and of Mâr Jirjis, north of Tripolis, there is hardly another known to be inhabited by natives. All the convents in and around Jerusalem, Bethlehem, Ramleh, Yâfa, and in other cities, whether Greek, Armenian, or Latin, belong entirely to foreigners, and are occupied by them.

But while such is the case with the other parts of Syria, one of the most remarkable features of Mount Lebanon is its multitude of convents. They are seen perched upon its rocks and scattered over its sides in every direction; even a glance at the map is sufficient to excite astonishment: while monasticism has declined, and almost gone out of date in so many other countries, it continues here to flourish in its pristine vigour if not in its pristine spirit. The numerous convents are, many of them, small establishments, but they are well filled with monks, and abundantly endowed. There are also convents of nuns: the greatest number belong to the Maronites; but all the other sects above-mentioned, excepting the Jacobite, have each at least one convent, and most of them several.

We cannot approve of Protestants being spoken of as "a sect;" but it is impossible to read what he says of the condition of those who protest against the errors of the other Churches, without earnest prayer that the adoption of those means, which Dr. R.'s remarks show to be so essentially necessary, may be crowned with abundant success.

PROTESTANTS.—Protestants do not exist in Syria as a native sect, nor in any other part of the Turkish empire, nor are they as such tolerated. The Government recognises and tolerates certain known sects of Christians, and the members of these are allowed to transfer their relations from one sect to another whenever they may choose. But Protestants are not among these sects; and therefore no one is legally allowed to profess Protestantism. It is by the operation of this principle of the Turkish Government, and by this alone, that the rise of Protestantism in Syria is checked. Very many persons, from time to time, show a strong disposition to throw off the domination of their priests and claim their right to the liberty of the Gospel. Probably at one time (A.D. 1839) nearly the whole of the Druses would have declared themselves Protestants, and put themselves under Protestant instruction, could they have had secured to them in that profession the same rights as are enjoyed by the other Christian sects.

That England, while she has so deep a political interest in all that concerns the Turkish empire, should remain indifferent to this state of things in Syria is a matter of surprise.

France has long been the acknowledged protector of the Roman Catholic religion in the same empire, and the followers of that faith find in her a watchful and efficient patron, quite as efficient since the revolution of July as before. The consequence is, that wherever there are Roman Catholics, France has interested partisans; and were she to land troops in Syria to-morrow, every Roman Catholic would receive them with open arms, including the whole Maronite nation, now armed and powerful. In the members of the Greek Church, still more numerous, but not now armed, the Russians have even warmer partisans. In Syria the famed power of Russia is their boast; and though this feeling is carefully concealed from the Moslems, and would not be expressed to an Englishman, it often amounts almost to enthusiasm. Hence, wherever Russia sends her agents, they find confidential friends and informants; and were she to invade the country, thousands would give her troops a hearty welcome.

But where are England's partisans in any part of Turkey? Not a single sect, be it ever so small, looks to her as its natural guardian. Her wealth and her power are indeed admired; her citizens, wherever they travel, are respected; and the native Christians of every sect, when groaning under oppression, would welcome a Government established by her as a relief. Yet in this they would not be drawn by any positive attachment, but forced by a desire to escape suffering. England has no party in Syria bound to her by any direct tie.

Far different would be the case, did there exist in Syria a sect of Protestant Christians. There is no other Protestant power to whom such a sect could look for protection, nor would they wish to look elsewhere, for England's protection, whenever granted, is known to be more efficient than any other. To secure the existence of such a sect, the English Government needs to take but a single step, and

that unattended by difficulty or danger. It needs simply to obtain for native Protestants the same acknowledgement and rights that are granted to other Christian sects.

Such a request, earnestly made, the Turkish Government could not refuse. And were it done, but few years would probably elapse before many in Syria would bear the Protestant name, and, it is hoped, would also be sincere and cordial adherents of the Protestant faith.

Wilde's Travels in Palestine.

THE following animated description of the Jews at Jerusalem deserves notice, as the author* states many important particulars concerning the present state of a great number of that wonderful nation, who are now living as strangers in the home of their forefathers:—

The Jews inhabit a particular portion of the southern part of the city, the Harat-el-Youd, between the foot of Zion and the enclosure of the mosque of Omar, and are not the least interesting of the objects presented to the traveller in the Holy City.

This extraordinary people, the favoured of the Lord, the descendants of the patriarchs and prophets, and the aristocracy of the earth, are to be seen in Jerusalem to greater advantage, and under an aspect, and in a character totally different from that which they present in any other place on the face of the globe. In other countries the very name of Jew has associated with it cunning, deceit, usury, traffic, and often wealth. But here, in addition to the usual degradation and purchased suffering of a despised, stricken, outcast race, they bend under extreme poverty, and wear the aspect of a weeping and a mourning people; lamenting over their fallen greatness as a nation, and over the prostrate grandeur of their once proud city. Here the usurer is turned into the pilgrim, the merchant into the priest, and the inexorable creditor into the weeping suppliant.

Without wealth, without traffic, they are supported solely by the voluntary contributions of their brethren throughout the world.

I think I am warranted in stating, that the number of Jews now in Jerusalem is greater than at any other period in modern times.

The entire *resident* population of the city is about 35,000; of

* W. R. Wilde, M.R.I.A., &c., in his work published under the following title:—"Narrative of a Voyage to Madeira, Teneriffe, and along the Shores of the Mediterranean," &c. In two volumes.—Dublin: William Curry and Co.; and Longman, Orme, Brown, and Co., London. 1840.

which 10,000 are Jews, 10,000 Christians, 10,000 Mahommedans, and about 5,000 foreigners, or partial residents, including the garrison.

With all this accumulated misery, with all this insult and scorn heaped upon the Israelite here, more even than in any other country, why, it will be asked, does he not fly to other and happier lands? Why does he seek to rest under the shadow of Jerusalem's wall?

Independently of that natural love of country which exists among this people, two objects bring the Jew to Jerusalem,—to study the Scriptures and the Talmud,—and then to die, and have his bones laid with his forefathers in the valley of Jehoshaphat, even as the bones of the Patriarchs were carried up out of Egypt. No matter what the station or the rank,—no matter what, or how far distant the country were the Jew resides, he still lives upon the hope that he will one day journey Zionward. No clime can change, no season quench, that patriotic ardour with which the Jew beholds Jerusalem, even through the vista of a long futurity. On his first approach to the city, while yet within a day's journey, he puts on his best apparel; and when the first view of it bursts upon his sight, he rends his garments, falls down to weep and pray over the long-sought object of his pilgrimage, and with dust sprinkled on his head, he enters the city of his forefathers. No child ever returned home after long absence with more yearnings of affection; no proud baron ever beheld his ancestral towers and lordly halls, when they had become another's, with greater sorrow than the poor Jew when he first beholds Jerusalem. This, at least, is patriotism.

“It is curious,” says the learned author from whom I have already quoted, “after surveying this almost total desertion of Palestine, to read the indications of fond attachment to its very air and soil, scattered about in the Jewish writings; still it is said, that man is esteemed most blessed, who, even after his death, shall reach the land of Palestine, and be buried there, or even shall have his ashes sprinkled by a handful of its sacred dust. ‘The air of the land of Israel,’ says one, ‘makes a man wise;’ another writes, ‘he who walks four cubits in the land of Israel is sure of being a son of the life to come.’ ‘The great wise men are wont to kiss the borders of the Holy Land, to *embrace its ruins*, and roll themselves in its dust.’ ‘The sins of all those are forgiven who inhabit the land of Israel.’ He who is buried there is reconciled with God, as though he were buried under the altar. The dead buried in the land of Canaan first come to life in the days of the Messiah.”

It is worthy of remark, as stated by Sandys, that so strong is the desire this singular people have always manifested for being buried within these sacred limits, that in the seventeenth century large quantities of their bones were yearly sent thither from all parts of the world, for the purpose of being interred in the valley of Jehoshaphat; for the Turkish rulers at that time permitted but a very small number of Jews to enter Palestine. Sandys saw shiploads of this melancholy freight at Joppa, and the valley of Jehoshaphat is literally paved with Jewish tombstones. (Pages 362—364.)

In Jerusalem alone, of any place upon the earth, is the Hebrew spoken as a conversational language; for, although the Scriptures are read, and the religious rites performed in Hebrew, in the various countries in which the Jews are scattered; yet they speak the language of the nations among whom they are located. And, as the last link of that chain which binds them to home and to happiness, they, like other oppressed nations, cling to it with rapturous delight. And it is the only door by which the Missionary there has access to the Jew; for they have themselves said to me, "We cannot resist the holy language."

One day during my stay, the whole congregation met, upon the anniversary of the great earthquake at Saphet, where so many of their brethren were destroyed. It was a touching sight, and one that years will not efface, to witness this mourning group, and hear them singing the Songs of David, in the full expressive language in which they were written, beneath Mount Zion, on which they were composed, and before those very walls, that in other times rang with the same swelling chorus. But not now are heard the joyous tones of old; for here every note was swollen with a sigh, or broken with a sob, the sighs of Judah's mourning maidens, the sobs and smothered groans of the patriarchs of Israel. And that heart must indeed be sadly out of tune, whose chords would not vibrate to the thrilling strains of Hebrew song, when chanted by the sons and daughters of Abraham, in their native city.

Much as they venerate the very stones that now form the walls of this enclosure, they dare not set foot within its precincts; for the crescent of the Moslem is glittering from the minaret, and the blood red banner of Mahomet is waving over their heads.

Were I asked, what was the object of the greatest interest that I had seen, and the scene that made the deepest impression upon me, during my sojourn in other lands, I would say, that it was a Jew mourning over the stones of Jerusalem. And what principle, what feeling is it, it may be asked, that can thus keep the Hebrew, through so many centuries, still yearning towards his native city, still looking forward to his restoration, and the coming of the Messiah? Hope, hope is the principle that supports the Israelite through all his sufferings, with oppression for his inheritance, sorrow and sadness for his certain lot, the constant fear of trials, bodily pain, and mental anguish, years of disgrace, and a life of misery; without a country and without a home, scorned, robbed, insulted, and reviled; the power of man, and even death itself cannot obliterate that feeling.

Independent of the death-like stillness that prevails without the city, as we remarked upon first approaching it, there is a stillness and solitude within its walls, that could hardly be imagined in a place containing so many thousand souls. This may arise from the inhabitants not being engaged in manufacturing or commercial pursuits; for except those things absolutely requisite for supplying the common necessities of the population, there is little bought or sold in Jerusalem; and consequently the bustle of traffic and the

busy hum of men are never heard within its streets. As religious worship in some form or another is the object for which the greater number of the inhabitants have come to Jerusalem, they make it the daily business of their lives; and so much respect do the Moslems pay to their Sabbath, that the city gates are always closed during the hours of prayer, and no inducement could prevail upon the officer of the guard to open them for us one day that we wished to go out, until their services were concluded.

We cannot refer to these interesting volumes without quoting at some length from the animated description given by Mr. W. of the country between Jaffa and Jerusalem. In giving an account of his journey from the sea-coast to the city of David, he says—

Our party, which consisted of ten persons, all armed and accoutred, made a very formidable cavalcade as we left the town about twelve o'clock at noon. For nearly two miles after leaving the town our road lay through the richest and most beautiful gardens of orange and lemon trees, then covered with fruit and flowers, and tall waving cypresses, corals, and fragrant mimosas, intersected with enormous nopals, or prickly pears, with the scammony in flower, twining through their invulnerable armour. These productions, as well as their exceeding beauty, have obtained for this verdant spot the appellation of the gardens of the Eastern Hesperides.

The inhabitants of Jaffa, who, though mostly Christians, are dressed in the eastern costume, have bowers and summer-houses in these gardens, and as we passed, we observed them enjoying their sherbet, seated in the cool shades of those lovely retreats.

On the broad sandy track that winds through this fertile spot we passed numbers of pilgrims hastening towards Jerusalem, with the wild Arab of the desert seated on his camel, and wrapped in the folds of his voluminous burnoose, looking down with disdain upon the richly caparisoned horse and glittering accoutrements of the Egyptian officer.

From hence to Ramlah our way lay through one of the most fertile and extensive plains we had yet beheld in the East.

Although not a sixth part of this plain is cultivated, yet where it was tilled, the crops of corn, which were about a foot high, looked most luxuriant. I do not think we passed a dozen head of cattle of any kind, but the monotony of the plain is occasionally relieved by groves and clumps of aged magnificent olives, which give it quite the appearance of a well-laid out English park or demesne.

Most of these olives must be centuries old from their great size and proverbial slowness of growth, and are, probably, the lineal descendants of those we read of in David's time, which were so plentiful in the low plains that Baal-Hanan the Gadite was placed as overseer over them.

Numbers of tall white storks paced about through the groves like so many spectres enjoying their solitary grandeur amid the scenes of other days. The day was delightful; a light breeze refreshing the traveller and the weary pilgrim as they journeyed to the Holy City; the fields were decked with thousands of gay flowers; the scarlet anemone, and a beautiful specimen of red tulip,* intermingled with the white cistus, the pink flox, and the blue iris, and with crimson and white asters, asphodels, and lilies, forming an enamelled carpet that perfumed the air, and offered a scene replete with everything that could gratify the eye or charm the imagination.

This plain of Sharon is about fifteen miles broad, and nearly twice as many long, bordered on one side by the blue waters of the Levant, and the rugged hill country of Judea on the other. How writers could have described this "goodly land" as so unfertile as to warrant the assertion of Voltaire, that he would not receive a present of it from the Sultan, I know not, as the appearance of this plain would alone refute so great a misrepresentation. (Pages 170—173.)

We rode over the lovely vale of Sharon, still producing those roses † whose beauty and fragrance have been described by Solomon ‡ in the sweet strains of Hebrew poetry. Around us was an atmosphere such as can only be perceived and breathed in the East—no palpable sky, no cloud traversing a canopy definite in extent, but an ethereal expanse about and above us, terminating only where the powers of vision fail, and creating the thought that we looked into the regions of boundless space. No detached houses and but two villages are within view on this part of the plain. One of these, Gazoor, and another called Betafafa, are but a few cottages standing upon low bills, as the few rising grounds on this immense plain would be always made use of in a country so long the seat of war. The former was originally fortified, and some of the works still remain standing. It has a pretty mosque, and by the road side a handsomely constructed fountain containing the clearest water. Beside the fountain is a chained cup for the traveller's use.

After two hours' ride we got a view of Ramlah, marked by its high tower; and a few miles to the left lay Lyda—the scriptural Lidda,—the minaret of whose mosque may be seen at a great distance. Ramlah, the ancient Arimathea, is about twelve or fourteen miles from Joppa, or about three hours' ride, distance being measured in this country by hours. It is pleasantly situated, surrounded by thick groves of olives and some palms: fine crops of

* The tulip is a flower of Eastern growth and highly esteemed; thus, in the Ode of Messhe, "The edge of the bower is filled with the light of the ahmed, among the plants the fortunate tulip represents its companions."

† Much has been written and many opinions expressed regarding the rose of Sharon. I agree in opinion with those authors who state, that it is not a rose, but a cistus, white or red, with which this vale in particular, and other parts of Judea abound.

‡ Solomon's Song ii. 1.

corn, beans, and most luxuriant tobacco, border the suburbs—the enclosures are divided by the impenetrable nopals. It was the Christian Sabbath, and numbers of the inhabitants were lying in groups among the plantations, basking in the sun. The men in their long silk gowns, fur-trimmed cloaks, and dark wide-spreading turbans; the children, some of whom were exceedingly beautiful, frisking about in the warm sunshine; and the women, clothed in long white robes with a red border, and black silk face covers, sitting by themselves in little coteries under the shady olives, and the different groups of pilgrims, in the costume of their several nations, resting after their morning's toil—these, with the surrounding country and its associations, formed a highly picturesque and imposing scene as we entered the town. (Pages 174, 175.)

We again set forward on our journey towards Jerusalem. The plain on which Ramlah stands extends further eastward for about five or six miles, and then the land rises in gentle slopes towards the mountains, still, however, retaining its verdure, its beauty, and its fertility. This part of the country was well cultivated, but the crops of wheat, oats, millet, and barley, were all suffering from extreme drought, for no rain had fallen for a long time. On this account the barley was in ear, though it was not more than eighteen inches high.

The hill country is entered by a narrow pass at a place called Ladron, where are the remains of an old fort and the gothic arches of a large church. The former was probably erected as a resting-place, and also a defence for the pilgrims, as this spot has ever been the haunt of the Arab robbers.

Several flocks of gazelles bounded across our path, and numerous herds of small black goats, with long silken hair and beautiful pendant ears almost reaching the ground, *followed* the steps of the goatherd as he *led* them along the different mountain-passes. The tinkling of their little copper-bells, when heard among those solitary hills through which our road lay, had a pleasing effect, and helped to beguile the tedium of the way.

We had reached the hill country of Judea, and a complete change came over the scene. The eye was no longer refreshed with the verdant sward and the beauty of the plain which we had traversed after leaving Joppa. The hum of bees, the low of cattle, and even the music of the goat's-bell, was no longer heard.

A solemn wildness reigns in those elevated regions, the hills of which rise in amphitheatres, or rather in concentric circles, one above another. The strata of grey limestone protrudes its naked head through these hills at regular intervals, like so many seats in a stadium. There is no vestige of human beings, and the road becomes a mere horse-track, with scarcely room for two to pass abreast; yet the dreariness and monotony of the view is occasionally relieved by valleys and ravines clothed with low woods of dwarf oak, which was then putting forth its young leaves and long green catkins; and here, for the first time in our travels, we met the thorn

becoming white with blossom, and reminding us of the lawns and hedge-rows of our own far distant homes.

A few fields of corn showed by their fertility, caused by the moisture which is more abundant on these elevated regions than on the plains, what could still be effected by cultivation on the limestone soil of Judea, and on the terraces between each band of rock, which act as so many retaining walls. Much was originally, and much could still be effected in the growth of the vine and the olive on the sides of these hills. Those who exclaim against the infertility and barrenness of this country should recollect, that want of cultivation gives it much of the sterile and barren appearance which it now presents to the traveller. The plough in use in that country is one of the rudest instruments of any implement of the kind that I have ever seen. It resembles the ancient Egyptian plough, and it does little more than scratch the soil, making a furrow scarcely three inches in depth. (Pages 180—182.)

An hour and a-half's ride brought us to the Terebinthine Vale, memorable as the battle-field on which the stripling son of Jesse prostrated the vaunting champion of the Philistines. A narrow bridge here crosses a small stream, in which it is said the youthful warrior filled his scrip with the smooth pebbles, one of which laid Goliath in the dust, and achieved a glorious victory for the army of Israel. The scene instantly calls to mind the position of the two armies placed upon opposite hills, with a valley running between.

The hill to the left is now occupied by a considerable village of low square Arab huts. Along the banks of the rivulet are some lovely gardens, adorned with apple-trees, apricots, almond-trees, orange and acacia-groves, together with rose laurels, figs, and sycamores. (Pages 185, 186.)

Hippolite, our guide, now informed us that we were approaching near the Holy City, when all became excitement; enthusiasm appeared in every face, anxious hope beamed in every eye, each pressed forward beyond his neighbour. We quickened our horses' paces, and every turn and rising ground upon the road was gained with accelerated speed in order to catch a distant view of the city. At length we arrived at an old marabut, where the country became more level, but still presenting the same stony character, and here we caught the first glimpse of Jerusalem, at about a mile's distance. The first object that attracted our attention, was a line of dead wall, flanked by two or three square towers, above which could be distinguished a few domes and minarets. Such is the appearance which the city presents when seen from this point. Beyond the city, on the eastern side, rose a three-capped hill, whose highest point was surmounted by a white dome and one or two straggling buildings; its sides, which were studded with low shrubby plants, exhibited a brown and rugged aspect. This is the memorable Mount of Olives. Our party reined their horses and stood in motionless silence for some minutes, gazing on the scene.

The expectations we had formed respecting the appearance of

Jerusalem were disappointed, but our enthusiasm had not in the least degree abated. For myself, I confess that as I gazed upon the north-western angle of that solitary wall, sorrow came over my heart; no living thing could be seen on the intervening ground; nothing stirred; and solitude seemed to reign within its walls. It was then approaching towards the close of day, and everything we saw appeared lone and desolate; so quiet and solitary did the city appear, that it looked as if its inhabitants had been asleep for years, and that we had come to awaken them from their slumbers. As we approached the city, the line of wall which we had first seen opened out and extended to the right.

We passed the upper pool of Gihon, and met a few Arab crones going with their pitchers on their heads to draw water from a neighbouring well. They appeared like so many of those witches described in works of fiction, coming forth to meet us from the silent city. Turning a sharp angle of the wall, we reached a large massive square-building commonly called the Castle of David, and now the citadel of the modern city. To the left of it is the Jaffa gate, which was guarded by a few Egyptian soldiers, who offered no obstruction to our entrance. (Pages 187—189.)

The Church of St. James.*

It is a remarkable feature of the times in which we are privileged to live, that God has graciously put it into the hearts of many of his servants "to take pleasure in the stones of Zion and to favour the dust thereof."

Many of those who pray for the coming of the kingdom of Christ, remember the promise that tells us that when the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it, the "law shall go forth out of Zion, and the word of the Lord from Jerusalem," and thus they begin to "ask concerning the Jews that have escaped, that are left of the captivity and concerning Jerusalem," and "they are grieved for the affliction of Joseph."

* "The Church of St. James. The Primitive Hebrew Christian Church of Jerusalem; its History, Character, and Constitution. By the Rev. J. B. Cartwright, A.M., Minister of the Episcopal Jews' Chapel. London: Wertheim, Paternoster-row. 1842."

After centuries of wilful and shameful neglect, some begin to feel that it is a sin to pass by on the other side, and to treat Zion as an outcast whom *no man seeketh after*. They read the promise that “the city shall be builded upon *her own heap*, and the palace shall remain *after the manner thereof*,” and they inquire concerning her desolations, and they ask what is “*the manner*” of the place concerning which the Lord hath given so many promises of good? Such inquirers will read this book with the greatest interest. The present state and condition of the dispersed of Judah is indeed but imperfectly understood, and scarcely anything is known by most persons of the Church of Christ among the circumcision, as existing after the closing of the sacred canon. There are, doubtless, many who feel a wish to become acquainted with the history of this most interesting portion of the Universal Church, who have looked in vain for information from most of the popular writers on ecclesiastical history. A few very imperfect notices are all that they can collect from the books usually found in our libraries. But in this moderate-sized volume they will find much in a short compass.

The work, which is very appropriately dedicated to the Right Reverend the Bishop of the United Church of England and Ireland at Jerusalem, is divided into eleven chapters, which treat on the following subjects :—

- Chapter I. Foundation of the Church of Jerusalem.
- Chapter II. Purity and Devotedness of the Church of Jerusalem.
- Chapter III. Constitution of the Church of Jerusalem.
- Chapter IV. National Character of the Church of Jerusalem.
- Chapter V. Precedence and Authority of the Church of Jerusalem.
- Chapter VI. The Episcopate of St. James.
- Chapter VII. The Episcopate of Symeon.
- Chapter VIII. Closing History and Dispersion of the Church of Jerusalem.
- Chapter IX. Remnant of the Hebrew Church.
- Chapter X. The Hebrew-Christians of the Fourth Century.
- Chapter XI. Concluding Observations.

It is quite impossible to convey an accurate idea of the

manner in which these subjects are treated by merely giving short extracts. It is a work of much research, and gives a condensed view of the testimony of history, on many questions which require the serious attention of every member of that Church which has been founded by Christ and his apostles.

Want of room compels us to omit all notice of the first four chapters, where we find many important historical remarks, tending to elucidate the account of the original constitution of the Church at Jerusalem as contained in the New Testament.

Chapter V. contains many statements concerning the respect which was paid in those primitive times to the Church at Jerusalem, which well deserve the serious attention of every one, as showing, indisputably, how utterly groundless the claims of Rome are, to anything like supremacy among the Churches of Christ.

The statement of Eusebius, of the election of the successor of St. James, written at a period when there was no temptation to exalt the primitive Church of Jerusalem, and no tendency unduly to honour the memory of a Hebrew episcopate, shows that nearly 200 years after its extinction there was a strong traditional sense of its pre-eminence and distinction. He mentions that it was reported "that the apostles and disciples of our Lord who were yet alive, met together from all parts in the same place, together also with the kinsmen of our Lord according to the flesh," in order to appoint a worthy successor in this see.

But the *authority actually exercised* by the Church of Jerusalem is perhaps one of the most remarkable circumstances connected with its history. No general council ever gave the law so decidedly to the great body of the catholic Church, as did the Synod of Jerusalem; no decision was ever considered so universally binding as its decrees. The Church of Jerusalem by its sole decision settled the greatest question of doctrine and practice that ever agitated the Christian world. (Pp. 115—117.)

The memory of *this ancient Church was held in high veneration* long after it had ceased to exist in its original character. Hitherto we have had the testimony of the Word of God to the great respect and affection with which the Church of Jerusalem was regarded by the various Churches which the apostles had gathered, and which looked up to it as their common parent. We find that not only immediately after the close of the sacred history, but many years after the dissolution of the original Hebrew Church, its memory was

held in honour by the Church; and more especially that the Gentile Church of Jerusalem, which was founded upon its ruins, claimed a portion of the respect due to so distinguished an origin. The Gentile bishops of Ælia, and of Jerusalem when the ancient appellation was restored under a Christian emperor, delighted to trace their descent from St. James and his Hebrew successors, and eagerly claimed the honour of filling the chair which he had occupied. The celebrated Cyril of Jerusalem, who was bishop there in the fourth century, and who preached his catechetical lectures, which are still extant, in churches erected near the spot where the Redeemer suffered and died, evidently takes every opportunity of identifying the Church over which he presided, with the primitive Church of St. James. On one occasion, when laying down the Scripture rule respecting things offered to idols, he says, "Concerning these meats, not I only, but the apostles also before now, and *James the Bishop of this Church*, have taken thought." And again, discoursing upon the resurrection, and the abundant evidences of it, he says, "*Then he was seen of James*, his own brother, and first bishop of this diocese. Seeing then that such a bishop originally saw Jesus Christ when risen, do not thou his disciple disbelieve him." (Pages 127—129.)

Whilst we have scriptural evidence that the Hebrew Church of Jerusalem, under the episcopate of St. James, and during the continuance of the Jewish commonwealth, enjoyed pre-eminence and authority over the other Christian Churches, of which she was the acknowledged mother and mistress, we have no authority whatever, either scriptural or ecclesiastical, for believing that the same position was ever occupied, or the same honour ever paid to any other Church. The supremacy of the Church of Jerusalem was suspended and not transferred. The Church of Rome has indeed set up a counterfeit claim to be a second Jerusalem, if not her superior, and that claim has been gradually enforced, by artifice and power, over a large section of the Church; but at the same time it has been met by a firm and undeviating protest and resistance from the Eastern Churches under all their privations and sufferings. The Word of God leads us to expect that the Church of Jerusalem shall yet again flourish, and resume her proper and destined pre-eminence in a Christianized world; when her purity and her light shall shine with more than original splendour. "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." At that time, "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Our blessed Lord himself appealed to the language of prophecy, as declaring that the house of the Lord at Jerusalem shall yet "be called a house of prayer for all people." (Pages 132—134.)

The episcopal labours of St. James terminated in the same way as those of many others of the faithful and devoted

followers of a suffering Saviour. He was called to glorify God by martyrdom :—

The martyrdom of St. James is ascribed to the effect of his preaching and living, upon the distinguished men of that day, many of whom received the Gospel; in consequence of which, "there was a disturbance among the Jews, and among the Scribes and Pharisees, who said there was danger, lest all the people should think Jesus to be the Christ. Coming therefore to James, they said, We beseech thee to restrain the error of the people. We entreat thee to persuade all that come hither at the time of passover to think rightly concerning Jesus; for all the people and all of us put confidence in thee. Stand, therefore, upon the battlement of the temple, that being placed on high thou mayest be conspicuous, and thy words may be easily heard by all the people. For because of the passover all the tribes are come hither, and many Gentiles. Therefore the Scribes and Pharisees before named placed James upon the battlement of the temple, and cried out to him and said, O Justus, whom we ought all to believe, since the people are in an error, following Jesus who was crucified, tell us 'What is the gate of Jesus?' And he answered with a loud voice, 'Why do ye ask me concerning the Son of Man; he ever sitteth in the heaven, at the right hand of the great power, and will come in the clouds of heaven.' And many were fully satisfied, and well pleased with the testimony of James, saying, 'Hosanna to the Son of David.' But the same Scribes and Pharisees said one to another, We have done wrong in procuring such a testimony to Jesus. Let us go up and throw him down, that the people may be terrified from giving credit to him. And they immediately went up and cast him down, and said, Let us stone James the just. And they began to stone him, because he was not killed with the fall. But he turning himself, kneeled, saying, 'I entreat thee, O Lord God the Father, forgive them, for they know not what they do.' As they were stoning him, some one said, 'Give over; what do ye? The just man prays for you.' And one of them, a fuller, took a pole which was used to beat cloth with, and struck him on the head. Thus his martyrdom was completed. . . . This James was a true witness to Jews and Gentiles that Jesus is the Christ. And soon after, Judea was invaded by Vespasian, and the people were carried captive." (Pp. 166—170.)

The following is the account which Mr. Cartwright gives of the Christians during that most awful period, when the Holy City was permitted to feel the wrath of the Almighty in the fullest measure :—

The Jewish nation were now rapidly filling up the measure of their iniquities. The oppression of Florus, the Roman Governor,

and the factious spirit of party amongst the Jews, led to a violent and bloody insurrection. This must have been a trying period to the Christian Israelites. Cestius Gallus, the Roman President of Syria, after taking a few cities of comparatively little importance, laid siege to Jerusalem; and it is the opinion of Josephus, the Jewish historian, that if he had made a resolute assault upon the city he would easily have taken it, and put an end to the war. Instead, however, of taking this decided step, he retired from before the city, and sustained a defeat in an attack of the exasperated Jews. This closed the door of reconciliation with their Roman masters, and accordingly both sides prepared for a fierce conflict.

In this interval, so remarkably ordered by Divine Providence, Josephus states that many of the most distinguished of the inhabitants forsook the city, and though he does not mention the Christians, they were undoubtedly of the number. It is related by Christian writers that they retired to a city called Pella, on the eastern side of the Jordan. Eusebius states that the whole congregation of the Church in Jerusalem, according to a Divine warning given to certain eminent persons before the war, were commanded to depart out of the city, and inhabit Pella, beyond Jordan. And Epiphanius, in allusion to this event, says in one place that they were warned by an angel, but in another that they were forewarned by Christ. It was clearly the opinion of the ancient Church that the Church of Jerusalem was under the special care of Providence, and that its members were directed to avail themselves of the favourable opportunity which occurred of saving themselves from the overthrow of the city, in conformity with the words of our Saviour, "Let them which be in Judea flee into the mountains."

The presence of the Church had been hitherto the defence of Jerusalem; and the removal of the faithful band of Hebrew-Christians was like the removal of Lot from the devoted cities of the plain. The forbearance of God was manifested towards the nation of the Jews by the preservation of the Church in their metropolitan city. Thus Eusebius speaks of "the endearing goodness of the most excellent providence of God, deferring the destruction of the unbelieving Jews full forty years after their most audacious wickedness committed against Christ. During which space many of the apostles and disciples (and James himself, the first bishop there, who was called the brother of our Lord) being yet alive, and making their abode in the city of Jerusalem, continued to be a most impregnable fortification to that place."

It is said that many of the Jews were so struck with the evident interposition of God in the preservation of the Christians, that they were induced in consequence to embrace the Gospel at this time. (Pages 178—182.)

After this sad event, the Christians, who had been thus wonderfully preserved by the good hand of God directing their steps in the time of danger, returned "under the

guardianship of their bishop, the holy Symeon, to the beloved spot now a heap of ruins."

Symeon was, after many years of peace, called to tread in the steps of his predecessor St. James, by glorifying God in martyrdom ; for an account of which see pages 188—190.

The following is the list of bishops who presided over the see of Jerusalem :—

Eusebius informs us that he could find no authentic record of the length of time during which the Bishops of Jerusalem severally occupied that see. After the death of Symeon they seem to have followed in rapid succession. The names, however, of thirteen have been preserved, who, like their distinguished predecessors, James and Symeon, were by birth Hebrews, who had sincerely embraced the knowledge of Christ, and who were judged worthy by those who were then competent to judge of such matters, to be advanced to the Episcopal office.

The following is the entire list :—

- | | |
|-------------------------------------|---------------|
| 1. James, the brother of our Lord ; | 8. Matthias ; |
| 2. Symeon ; | 9. Philip ; |
| 3. Justus ; | 10. Seneca ; |
| 4. Zacchæus ; | 11. Justus ; |
| 5. Tobias ; | 12. Levi ; |
| 6. Benjamin ; | 13. Ephres ; |
| 7. John ; | 14. Joseph ; |
| | 15. Judas. |

All these bishops were of the circumcision, and during their occupancy of the Episcopal office, the whole Church of Jerusalem, consisting of believing Israelites, adhered to their national customs, and continued stedfast in the faith of Christ. This testimony to the purity of this remarkable Church at the period of its dissolution is the more important, as it evidently embodies the generally received opinion of the ancient Church of the Nicene period, when there was no prejudice in favour of Jewish practices or claims, and no tendency to judge too favourably of Jewish Christianity. (Pages 201—203.)

It is much to be regretted that ancient history does not give us anything more than the names of many of these individuals.

But we must hasten to the closing history of this remarkable Church.

They were banished from the land of their fathers, and forbidden even to set foot on the country about Jerusalem, except when on the anniversary of the destruction of the city, by Titus, they were

subsequently permitted to purchase a transient glimpse of the hallowed spot, and to bewail their city and temple.

The Emperor's new town, which had probably suffered during the war, was now completed, entirely cleared of its old inhabitants, and colonized by strangers; the once honoured name of Jerusalem was suppressed, and the Roman appellation of *Ælia Capitolina* was substituted.

The Hebrew-Christians were included in the Imperial interdict on account of their national adherence to the law of Moses, and were in consequence shut out from the new city. They once more retreated to Pella, and the neighbouring parts of *Peræa*, where they existed for two or three centuries longer, until after the age of Constantine.

It is not uncommon to represent the Church of Jerusalem as at this time having abandoned her national distinctions at the bidding of a Heathen oppressor, with the exception of an indignant minority, who retired to *Peræa*. But there does not appear to be any authority for this sweeping statement. It seems much more correct to say that the ancient Hebrew-Christian Church of Jerusalem was cast out and dispersed, that the succession of St. James was at an end, and that a new Church was formed in its place from amongst the Gentile inhabitants, which was subsequently joined by individual members of the ancient Church. (Pages 209—211.)

The remnant of the venerable Church of the Circumcision continued to inhabit *Peræa*, where, under their original name of Nazarenes, they retained both their faith in Christ and their adherence to the Mosaic institutions. Though liable to be misunderstood by Gentile Christians, and often confounded with the Ebionite heretics which sprung up among themselves, they were still looked upon as brethren by the Church, and were recognised in the time of Jerome, towards the close of the fourth century, as sound in the faith. (Page 215.)

We earnestly hope that these extracts will suffice to induce many to read the book with that care and attention which it deserves; and that it will serve as a guide to theological students in prosecuting their inquiries in this most important branch of ecclesiastical history. As the author has carefully consulted the best writers on the different subjects treated of, and the authorities referred to are cited at the bottom of the page, the work will doubtless be prized by those who may wish for still further information concerning this venerable Church, which has been so severely tried, but, through God's mercy, has been so wonderfully revived in our days.

“The Spirit of Judaism.”*

THIS work consists of a series of essays on that striking passage of Scripture, Deut. vi. 4—9, (“Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might,” &c.), which is frequently repeated in the services of the synagogue with the greatest solemnity.

The writer is Miss Aguilar, an English lady of the Jewish persuasion, whose literary labours were recently noticed in the “Jewish Intelligence,” on the occasion of her publishing, three years ago, an English translation of a Spanish work of Isaac Orobio, under the title, “Israel Defended.” (See “Jewish Intelligence,” May, 1839.)

In the work now before us, the writer does not, however, confine herself to the consideration of the passage of Scripture quoted above, but treats on a great variety of subjects, as may be seen from the following table of contents:—

Chap. 1. The Avowal of Unity considered as it regards the Jewish Nation. Chap. 2. Definition of the word Heart—Love of God, considered as it regards the Affections. Chap. 3. Definition of the word Soul—Love of God, considered as it regards the intellectual and vital Principle of Man. Chap. 4. Definition of the word Might—Love of God, considered as it regards our domestic and social Duties. Chap. 5. Brief Review of the Commandments, and the social Duties therein comprised. Chap. 6. Hints on the Religious Instruction of the Hebrew Youth. Chap 7. The Spirit of Religion, regarded as pervading and guiding our Conversation, profane Reading, Admiration of the Works of Nature, &c. Chap. 8. The Spirit and the Forms of Judaism, considered separately and together.

Miss A. discusses these different topics in a very animated style, and many of her remarks are striking and important.

* שִׁמְעֵי יִשְׂרָאֵל. “The Spirit of Judaism.” By Grace Aguilar, of Hackney, England. Edited by Isaac Leeser, Philadelphia. Philadelphia: published at No. 1, Munroe-place. 1842.

She objects very decidedly to the traditions of the rabbies ; but the American editor, Mr. Leescr, has added several qualifying remarks on this subject. Thus, page 21, the author says,—

Were the Jewish religion studied as it ought to be by its professors of every age and sex ; were the BIBLE, *not tradition*, its foundation and defence ; were its spirit felt pervading the inmost heart, giving strength, and hope, and faith, and comfort, we should stand forth firm as the ocean rock, which neither tempest, nor the slow, still, constant dropping of the waters can bend or shake.

But Mr. L. observes, in his note,—

I fear Miss A. has imbibed too strong a prejudice against tradition. . . . I am no advocate for any abuses introduced under Rabbinical rule ; but I am far more opposed to the notion of certain moderns, who would reject all for a few blemishes, incident more to the *times* in which our teachers lived and taught, than to any absolute defects in their systems. No one would pull down his house because a few stones were discoloured, when a slight labour might remedy the defect. So let us be cautious how we reject tradition, because of the few incongruities it may present.

In his preface, Mr. L. says,—

That many things may have crept in in process of time, neither warranted by the strict letter of the law, nor necessary for any useful purpose, I will neither deny nor affirm, for this is not the place to do so ; but this much may be asserted, without fear of contradiction, that without traditional authority there could be no Jewish conformity ; since others use the Bible as well as we do, and still their conduct is so totally different from ours. Now, what constitutes this difference but our mode of interpretation ? And whence is this derived, but from tradition ? I regret that the small space I am necessarily limited to in this preface, prevents me from enlarging on the subject ; but I may say, once for all, that the Jews are not safe unless they abide by the doctrines which have been handed down as derived from, and based upon, the Bible ; and though all may not be able to get a comprehensive knowledge of the minutæ of the laws, it is scarcely to be doubted that there will be always educated men whose business it is to devote their whole attention to their religion, and to be at all hours ready to show the people the way they should go, and to distinguish between the clean and the unclean, no less than between the morally right and wrong.

Miss A. enforces the duty of studying the Bible, and insists upon its importance in a very appropriate manner. She says,—

We allude not to the oral law, nor would we enter into the wide

labyrinth of *pros* and *cons*, with which this question is now agitating the whole Jewish nation. Our aim is simply to explain the words of the BIBLE—to prove those words are not the words of finite man, but the inspiration of a merciful Father, whose omniscience, aware of the wide barrier which sin would raise between his people and himself, permitted and inspired his chosen servants to compile a volume which would be the ladder between earth and heaven; the uniting link between the immortal spirit and its immortal resting-place; the message of love from a pitying Father to his repentant and believing children. This is the Bible, the whole Bible, not the Mosaic books alone. In them we find our guide to the religion and morality most pleasing unto God. If that religion, that morality, were the work of man, why should it have thus outlasted every other in the world? Egypt, Greece, Rome, boasted each their lawgivers, their archives, their glories; yet all have passed away, and not a trace remains, save those stupendous monuments of antiquity which tell us “such things have been.” Is it so with the law of Moses, with the people he was the instrument of redeeming? Scattered they are indeed, all over the known world; but that very dispersion is the unanswerable proof of the truth and inspiration of the Bible; for the law, in its essentials, is as it was vouchsafed, and a prophecy in this dispersion is strikingly and mournfully fulfilled. (Page 31.)

And again, page 51:—

The Bible is the foundation of religion. In it we find the history of the past, the present, and the future; laws to guide us; threatenings awfully fulfilled; promises to soothe, console, and bless us. Those who deny its Divine truths are neither Jew nor Christian, for the acknowledgment of its divinity is equally binding to the one as to the other. But the great evil under which the Hebrew nation is still suffering, is not so much the denial as the neglect of this precious Word. We are in general perfectly satisfied with reading the Parasas and Haftorahs marked out as our Sabbath portions. The other parts of the Bible rest utterly unknown. Brought out on the Sabbath for the brief space of half an-hour, the portions are read and hastily discussed as a completed task, bringing with it no pleasure and little profit. Even this is but too often neglected, and we adhere to the forms and ceremonies of our ancestors scarcely knowing wherefore, and we permit our Bibles to rest undisturbed on their shelves, not even seeking them, to know the meaning of what we do. Others again, earnest in the cause, yet mistaken in the means, search and believe the writings of the rabbies, take as Divine truths all they have suggested, and neglect the Bible as not to be compared with such learned dissertations. And why should this be? Why should the Bible be so shunned by that people to whom it was peculiarly intrusted?

And again,

It is no light task we undertake, when in lowly faith and earnest

prayer we commence the study of the Bible. The wisdom of philosophy, its acute perception, powerful reasoning, the deep research, the toiled for knowledge of the student, will not avail us here. We must come lowly-minded and simple-hearted, even as little children who read and *believe*. Much we know there is which, in our present imperfect state, we cannot hope fully to understand; if all were open to our eye and mind there would be no exercise of faith, and we know that faith is accounted righteousness. But much that at first reading may seem obscure, becomes clearer every time we read. No one can say he has read the Bible, who has perused its pages once. The evidence of those who have made that book their companion through threescore and ten years, who have perused it and re-perused it, and each time found something new, some new consoling promise, which they had observed not in former readings, is an unanswerable proof of its inexhaustible fulness. It is not one perusal which will open to us the fountain of living waters contained in the Bible—nay, the first, the second, and to some minds, perhaps, even the third reading will end in discouragement and sadness. We may have found little to reward our toil, little to afford us strength or consolation, or to convince us it is a message of mercy addressed to us not as a nation alone, but individually. We must persevere, we must read on and on, still in trusting faith and prayer; and the answer will be given, the blessing of the Lord will be upon us, “converting the soul, making the simple wise, rejoicing the heart, and enlightening the eyes,” even as He hath promised. No one has ever thus read the Word of his God who will refuse evidence as to its holiness and beauty; Hebrew and Christian will alike unite in proclaiming it DIVINE. (P. 58.)

But although the author speaks thus forcibly of the Word of God, and has learnt to distinguish between the dictates of inspiration and the teaching of fallible man, she has overlooked a most important and essential part of the Bible. The manifestations of God, as set forth in the volume of truth, are in fact denied by her. She says, page 7:—

And therefore we cannot embrace the creed of the Nazarene, which not only inculcates division in the immaterial essence, but that the Father was in heaven and the Son upon earth at one and the same time.

The first objection, that Christianity “inculcates division in the immaterial essence,” scarcely requires a reply, as Miss A. has obviously brought it forward without taking the trouble to consult any of the standard writings of those whose praise is in our Churches. If she will but listen to the voice of those who worship Jesus, she will hear the

doctrine maintained everywhere, as it is in our Church, that “there is but one living and true God, everlasting, without body, *parts*, or passions.”

Until she can point to some “creed,” some acknowledged formulary which “inculcates division in the immaterial essence,” we need not endeavour to reply to an accusation which is founded in a mistake, that a very little care would have avoided.

But although Miss A. is altogether mistaken in this charge, she is quite correct in saying that we believe “that the Father was in heaven and the Son upon earth at one and the same time.”

But how can Miss A. charge us with a denial of the *unity* of God on this account? Does she herself mean to deny the unity of God when she tells us, when speaking of the giving of the law to Moses, page 127, “In that awful hour the Eternal stood in a cloud in communion with his faithful servant.” We believe, as she does, that “the Lord came down upon Mount Sinai” on that awful occasion, and that consequently the place where he *was actually, really, and truly present*, was so holy that the command became necessary to “charge the people lest they break through unto the Lord to gaze, and many of them perish.”

If Miss A. can believe that the Eternal was thus really and actually present in that cloud, without at all relinquishing her faith in the unity of God, it is worse than idle to charge us with inconsistency in believing that God was *in Christ* reconciling the world unto himself.

The great question, whether Jesus did indeed come forth from the Father, cannot possibly be thus decided by any objection grounded on the doctrine of the unity of God. According to the Pentateuch, God was “on the Mount” (Exod. xix. 18—24), was “in the midst of the bush” (Exod. iii. 4), and it is as clear and manifest as any proposition can possibly be, that if the Eternal did thus condescend to be actually present here on earth on those occasions, no

man can conclude *beforehand* that he did not again condescend on another occasion to be present here on earth. It is, therefore, the bounden duty of Miss A. and of every one, carefully to read and consider the history of Jesus of Nazareth ; and if they do this, they will find that “the works that he did bear witness of him, that the Father hath sent him.”

No one ought, without serious and earnest deliberation, to admit that the great God who made all things, did wonderfully condescend to manifest himself to Moses, and literally and truly cause him to hear his voice ; but if we have proper and sufficient grounds for believing that God did “*call unto him out of the bush,*” then are we bound also, as we hope for mercy at his hands, to inquire with the utmost diligence and earnestness what hath God said. No one ought lightly to admit that Jesus is Immanuel, God with us ; but if the dead did hear his voice, if the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and there was darkness over the whole land from the sixth unto the ninth hour at the crucifixion, if Jesus indeed did miracles which no man can do, unless God be with him, then it is at our peril if we do not believe on him who was and is “the messenger of the covenant,” the “angel of God’s presence ;” and it will be vain to endeavour to excuse such disobedience to God by any zeal for any other doctrine, however solemn and true.

Miss A. has learnt to shake off many of those prejudices against Christians, which the unjust and unkind treatment shown towards Israel have, in too many instances, tended to foster and encourage. She says :—

Are we not universally allowed to be a standing miracle, a living witness of the Lord and of his Word ? Do not the enlightened and earnest members of the Protestant Church all acknowledge their final redemption will be in some way connected with the restoration of Israel ? Do not the truly religious of all sects look upon us with feelings near akin to admiration and awe, aye, and even love ? And shall we, who belong to this holy people, be ashamed of the faith we profess—shall we seek to hide and to deny it ? Will not the love so

graciously vouchsafed us appeal to our inmost hearts, and call upon us in very truth to love Him who hath so loved us? Can we be lukewarm in His cause, careless in prayer, silent in praise? (P. 16.)

If, however, she will but study the New Testament itself, she will soon perceive that all her endeavours to instruct her nation can be but of little avail as long as she founds them upon any supposed superior purity in her faith, as it regards the first and fundamental article of our creed. She has done much by exhorting her nation to reject tradition and to study the Bible; if she and they do this, they will assuredly find Him of whom Moses in the law and the prophets wrote.

The Jews in China.*

THE author of this work has rendered a most important service to the Church of Christ, by carefully searching for information concerning a remarkable remnant of the seed of Jacob who have long resided in the vast empire of China. The state of the Jews in that country, as in many others, has, to a very sad extent, exemplified the prediction of the prophet, who describes the desolation of Israel by saying, "This is Zion, whom no man seeketh after."

China has hitherto been almost inaccessible to Christians and to Christian missionaries, and the opportunities which once presented themselves have been but sparingly improved. In the meantime, that which might have been known concerning the history, customs, and character of the "Jews in China" has, for the most part, been strangely neglected and overlooked.

* "The Jews in China, their Synagogue, their Scriptures, their History, &c. By James Finn, author of 'Sephardim;' or, History of the Jews in Spain and Portugal. London: B. Wertheim, Paternoster-row. 1843."

It is impossible for any one who feels any esteem for the Word of God, or any regard for the promises of revelation, to read this work without the deepest interest. As men and as Christians, we naturally look to China with anxious inquiry and longing expectations as to the beneficial results which may justly be expected to arise from recent events ; and here we have an account of those whom God has preserved from a remote antiquity as witnesses for himself in that wonderful country. Though, like their brethren, still in unbelief, still unacquainted with the import of the promises contained in those oracles, of which they are the depositaries, they nevertheless fulfil the high vocation and stewardship to which their nation has been appointed. Amid surrounding darkness and idolatry, they have preserved that law which is given of God to be a schoolmaster to bring them and the Heathens around them to him, who is the end of the law for righteousness.

We have long been accustomed to talk about the *existence* of Jews in China, but the most profound ignorance has, generally speaking, prevailed, especially in this country, concerning their real state and condition.

Mr. Finn's book is divided into five chapters, which treat on the following subjects :—

- “ I. Discovery and Intercourse.”
- “ II. The Synagogue.”
- “ III. Scripture and Literature.”
- “ IV. Inscriptions, History, &c.”
- “ V. Reflections.”

The following is the account which Mr. F. gives of the large synagogue in Kae-fung-foo :—

The whole place of worship occupies a space of between three and four hundred feet in length, by about one hundred and fifty in breadth, comprising four successive courts, advancing from the east to the synagogue itself at the extreme west.

The first court has in its centre “a large, noble, and beautiful arch” (Pae-fang), bearing a golden inscription in Chinese, dedi-

ating the locality to the Creator and Preserver of all things. There are also some trees interspersed.*

The second court is entered from the first, by a large gate with two side doors, and two wickets beside them. Its walls are flanked to the north and south by dwellings for the keepers of the edifice.

The third court has the same kinds of entrance from the second as that has from the first. In its centre stands an arch like that in the first court. Upon the walls, between the trees, are marble tablets (*Pae-wǎn*) with inscriptions in Chinese. Part of this court is flanked by commemorative chapels: that on the south,† in memory of an Israelite mandarin named Chao, the judge of a city of second degree, who formerly rebuilt the synagogue after its destruction by fire: that on the north, in memory of him who erected all the present edifice. There are also some reception rooms for guests.

The fourth court is parted in two by a row of trees. Half way along this line stands a great brazen vase for incense, at the sides of which are placed two figures of lions, upon marble pedestals; and at the westward sides of these lions are two large brazen vases, containing flowers. Adjoining the northern wall is a recess, in which the nerves and sinews are extracted from animals slain for food. The second division of this court is an empty space, with a "hall of ancestors" (*Tsoo-tang*) at each of its sides to the north and south. In these they venerate, at the vernal and autumnal equinoxes, the worthies of the Old Testament history, after the Chinese manner, but having merely the name of the person upon each tablet, without his picture. The only furniture these contain are a great number of censers; the largest one in honour of Abraham, and the rest, of Isaac, Jacob, the twelve sons of Jacob, Moses, Aaron, Joshua, Ezra, and others, both male and female. In the open space between these chapels, they erect their annual booths of boughs and flowers, at the Feast of Tabernacles.

Then occurs the synagogue itself, a building of about sixty feet by forty, covered by a fourfold and handsome roof, having a portico with a double row of four columns, and a balustrade before it.

Within this edifice, the roofs (as usual in Chinese domestic architecture) are sustained by rows of pillars besides the walls. In the centre of all is "the throne of Moses," a magnificent and elevated chair, with an embroidered cushion, upon which they place the book of the law while it is read. Over this a dome is suspended; and near it is the *Wan-suy-pae*, or tablet, with the Emperor's name in golden characters, enclosed within a double line of scroll-work. This, however, is surmounted by the inscription in Hebrew letters of gold:—

* Probably stunted to a dwarf size, by an art in which the Chinese take great delight.

† At the door of this chapel, or cell, is a figure of some animal, upon a pedestal; but what animal it was intended to represent, exceeded the ability of Domenge to tell.

HEAR, O ISRAEL :
 THE LORD OUR GOD IS ONE LORD.
 BLESSED BE THE NAME
 OF THE GLORY OF HIS KINGDOM
 FOR EVER AND EVER.

After this, a triple arch bears the following inscription, likewise in Hebrew:—

BLESSED BE THE LORD FOR EVER.
 THE LORD IS GOD OF GODS, AND THE LORD :
 A GREAT GOD, STRONG AND TERRIBLE.

Then a large table, upon which are placed six candelabra in one line, with a great vase for incense, having handles, and a tripod-standing, half-way along the line. These candelabra are in *three* different forms, and bear *three* different kinds of lights. Those nearest the vase bear torches, the next on each side have candles, and those at the extremities, ornamental lanterns. Near this table is a laver for washing hands.

Lastly, the Beth-el, or *Tëen-tang* (house of heaven), square in outward shape, but rounded within. Into this none but the rabbi may enter during the time of prayer. Here, upon separate tables, stand twelve rolls of the law, corresponding to the tribes of Israel, besides one in the centre in honour of Moses, each enclosed in a tent of silken curtains. On the extreme western wall are the tablets of the Ten Commandments, in golden letters of Hebrew. Beside each of these tablets is a closet containing manuscript books, and in front of each closet, a table, bearing a vase and two candelabra.

The congregation when assembled for devotion are separated from the Beth-el by a balustrade, some standing in recesses along the walls. Against a column is suspended a calendar for the reading of the law. (Pages 16—20.)

It appears that the Jews in China have been most remarkable in their stedfast and silent opposition to the Heathenish forms of religious worship which have prevailed around them.

Their alienation from idolatry is particularly striking, after so long an exposure to the superstitions of the country, guided as these are by Imperial influence. They refuse to take an oath in an idol temple ; and the conspicuous inscriptions upon the walls and arches proclaim their stedfastness in this matter, even upon that delicate point of the Emperor's name, which in the synagogue they have surmounted by the most significant of possible warnings against confounding any reverence whatever with that due to the "blessed and only Potentate."

Nor must we omit to remark their interesting practice of praying westwards, towards Jerusalem. (Page 25.)

They have also been faithful in preserving those oracles of God which have been committed to them.

As we have already seen, the synagogue of Kae-fung-foo possesses thirteen copies of the law, kept within coverings of silk. These are denominated the *T'ü-king*, or Temple-Scripture. The rolls measure about two feet in length, and are rather more than one foot in diameter.

Besides these, there is in the Beth-el a large number of nearly square books (not rolls), of about seven inches by four or five, some new, others very old; but all much neglected, and lying in confusion. The people classified them nominally, as follows:—

1. *T'ü-king*, in fifty-three books, each containing one section of the law, for the Sabbath-days.

2. *Tsin-soo*, or supplementary books; called, also, Ha-foo-ta-la, or Haphtorah. These are portions of Joshua, Judges, Samuel, Kings, and the Prophets.

3. Historical books, viz.:—Esther, Ezra, Nehemiah, Chronicles (four or five of the first chapters), and the two first books of Mac-cabees, called Mattathi, the latter whole, but not in good condition.

4. *Keang-chung*, or the Expositors. These are much defaced, and have lost their titles. The brief leisure of the missionaries did not allow of a close examination into these books, their attention having been especially directed to the law of Moses.

5. *Le-pae*, the ritual or ceremonial books, about fifty in number, and slightly differing in shape from the rest. One of these bears on its cover the title, "The Perpetual Afternoon-Service." (Pages 38, 29.)

An important question must naturally arise concerning the period when this colony of Hebrews first settled in China. Men greatly distinguished for their acquirements in Oriental literature have framed a theory from other sources that they derive their origin from the ten tribes of Israel. The accounts of the Roman Catholic missionaries, however, and the popular summaries of the same, have, unreservedly, spoken of them as belonging to the tribe of Judah.

Mr. Finn adduces the following arguments in support of the latter supposition:—

But that the Hebrews in Ho-nan are Jews of the restoration from Chaldæa, is evident from the following considerations:—

1. The tablets speak of a tradition of the law from its origin to the time of Ezra, "the second lawgiver and reformer of the people;" a description which implies a knowledge of the re-establishment in Jerusalem.

2. They possess, besides some portions of the prophetic books

written after the captivity of the ten tribes by Shalmaneser, a few verses of Daniel, and the book of Esther (whom they venerate under the title of "the great mother"), in which the word *Jew* occurs many times, although the words *Israel* and *Israelite* are not found there at all.

3. Their Haphtorah (a selection dating only from the persecution by Antiochus Épiphanes, about A.C. 170) comprises portions out of prophets who lived in Jerusalem during the second temple, as Zechariah and Malachi.

4. They have adopted the Seleucidan æra of chronology.

5. In the list of rabbies annexed to the section-book, *Bereshith*, are found the titles, "our master, our rabbi," &c., which give it quite a Talmudic complexion: and they have Rabbinical rules for slaughtering.

6. The synagogue inscription over the Emperor's tablet, is a verse from Scripture, frequently repeated in Jewish liturgies to the present day.

The force of all the above reasons might indeed be abated, by taking into account, that for several centuries their sacred books, and some of their teachers, have reached them from another country in the west, and concluding that thus only may have been imported the later Scriptures and Jewish peculiarities. But this conclusion is entirely gratuitous, without evidence of even the lowest degree.

That this, however, is a very ancient off-shoot from the Jerusalem Jews, anterior, probably, to the incarnation of Christ, seems plain, from their ignorance of his name Jesus, that "which is above every name," until it was mentioned to them by the missionaries; perhaps, also, from their indifference towards the crucifix; from their freedom from Rabbinical despotism; and, above all, from those religious usages in which they differ from all Jews known elsewhere, such as reading the law through a veil, erecting a throne for Moses, together with their diversity in the sections of the law, and in their ritual of worship. But these will not lead us to declare their descent from the ten tribes.* (Pages 58—60.)

* The Abbé Sionnet, in 1837, published a memoir on the subject, which has been commended by eminent scholars; in which he contends for the earliest supposed migration of this people, and that from the following reasons:—

1. A comparison of Jewish history with that of China, under the dynasty of Chow.

2. The traditions to be found in Chinese works, written some centuries before the Christian æra, in which allusions are made to Paradise, the tree of knowledge of good and evil, the rainbow after the deluge, Noah's sacrifice, the woman changed to a statue, the seven years' famine, the manna with a pleasant taste, the rock which gave out water when struck by a rod, the sun arrested by command of a chief, &c.

3. The Divine name in the Hebrew religion, being found in the Tao-king of Laou-sze, written six centuries before before our æra.

But can the first of these be clearly established? and would not the

There are many other particulars mentioned in this work which we would gladly notice, but we abstain, hoping that it will be extensively perused with the attention it so highly deserves. Nothing, indeed, can show the urgent necessity for exertion in behalf of the "Jews in China," more strongly than the account which Mr. F. gives of the sad neglect and contempt with which they were treated by those who undertook to represent the Christian Church in that country, but most awfully departed from the line of duty in their behaviour towards them.

The Roman Catholic missionaries, true to their mistaken principle, made little or no use of the written Word of God in conversation with these Israelites. They seem to have regarded the people visited as more properly the subjects of critical learning than of conversion to Christianity, like the Gnostics discovered by the Jesuit Ignatius near Bassora, or the Samaritans whose text of Scripture served to employ the laudable acumen of Scaliger and Ludolf. This supposition may explain the fact, that during the hundred and ten years of their close vicinity to the synagogue in Kae-fung-foo, viz., from 1613 to 1723, there is no mention made of any convert from among that congregation.

Certain it is, that Christianity, originally and essentially a Jewish religion, was scarcely presented, even under any modification, to the descendants of "faithful Abraham" in China. How unlike to the times of the apostles, when in every city the Gospel was *first* preached to the Jews, and the wonder arose, not as now among Gentiles when Jews are believers, but among Jews that the Gentiles should be allowed to partake in the blessings of Christianity!

It is also remarkable, how very little the missionaries did in the way of literature towards promoting Christianity among the Chinese, either Jews or Gentiles.*

It is to be feared that besides the supineness just hinted at, their reliance on oral instruction, with crucifixes and pictures, must have left the adherents of the synagogue at liberty to couple or confound

second and third be answered by the great probability of Laou-sze having procured the Hebrew law in Assyria during the seventy years' captivity, at the same period with Pythagoras, the western philosopher?

* The ground of this complaint is probably not much diminished at the present day, notwithstanding their mission-establishment at Macao. Morrison has stated ("Chinese Miscellany," 1825), "I knew personally ten Catholic missionaries in China, Italians, French, and Portuguese, who had resided at Court, or on the frontier from fourteen to thirty years, and only three of them could read Chinese. Four of these had been many years in Pe-king, and did not know a single Chinese character; they, however, could speak the language, whereas some of the others alluded to could neither read nor speak it."

their Madonna with the Pagan idols *T'ën-how*, the Queen of Heaven; *Hwüy-füh-foo-jin*, a goddess having a child in her arms; the *Kwan-yin*, the merciful goddess; or even the *Chin-te*, a goddess represented with numerous arms, denoting her varied power to save, while the crucifix would only corroborate such misapprehension, and the sign of the cross become identified with the popular superstition that the numeral which it represents is "the number of perfection."

Trigaut, when narrating the interview of Ricci with one of this people, in the haughty spirit of Romanism, only relates the event as a proof that "Jewish filth" was found even there; and Semmedo, afterwards describing the neatness of the synagogue, digresses with the ill-natured remark, "If any synagogue is free from uncleanness"—the very taunt of the ancient Pharisees against the Gentiles, as the "common or unclean." True, indeed, that sinfulness without the means of pardon is spiritual leprosy without hope, but a right-minded Christian will remember "who has made him to differ," who it was that said to him individually, "I will, be thou clean!" and thus be very humble: but when the Roman Church cherishes an unkindly feeling towards the fallen Jews, the Apostle Paul has provided a rebuke in his caution given expressly to that particular Church: "Be not highminded, but fear: for if God spared not the natural branches, take heed lest also he spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Thus declaring with authority that Rome is no more infallible than Jerusalem. (Pages 72—75.)

May the God of Abraham, in his abundant mercy, put it into the hearts of his people to furnish the means for sending to this astonishing people the light of his truth!

משניות—Eighteen Treatises from the Mishna.*

THIS is a very seasonable publication, as it will enable English readers to judge for themselves in a matter of the highest importance to the welfare of the Jewish nation. The bulky folios of Surenhusius have long supplied the student with the means of consulting the Mishna, or text of

* משניות . י"ח מסכתות מששה סדרי משנה . "Eighteen Treatises from the Mishna. Translated by the Rev. D. A. De Sola and the Rev. M. J. Raphall. London: Sherwood, Gilbert, and Piper, Paternoster-row. 1843."

the Talmud, as they contain a faithful translation of the original and of the most celebrated commentaries on it. But as he has given his version in Latin, and the work is large and therefore expensive, it has remained inaccessible to many readers.

It is to be regretted that the present translation is confined to eighteen of the sixty-two treatises of which the Mishna consists, as every candid man must admit the justice of the observations in the preface.

There can be no doubt that to the Israelite, who believes in the Divinity of an oral law, who thinks the salvation of his soul depends on such belief, but to whom the Mishna in the Hebrew is a sealed book, there can be no doubt that, to such a man, if he is *rational* as well as pious, the present translation must be highly acceptable, as mere belief in the contents of a book not understood can confer no claim to heavenly reward. To his co-religionist, equally unacquainted with the Hebrew, who thinks that a doctrine involving the soul's salvation or perdition should rest not on presumptive, but on demonstrative proof, and whose scepticism is grounded on the *expressive* silence of God, of Moses, and of the prophets, as to the existence of *two* Divine codes—equally acceptable to him, must be a publication of much deep spiritual interest. And, as the entire Mishna has been translated by our Continental brethren into German, it is to be hoped that the whole will be rendered into English for the enlightenment of the British Jew, who will thereby be enabled to read a book said to contain God's explanation of the written law. We find the holy pages of the Pentateuch, the Prophets, and the Hagiography open for his instruction, comfort, and consolation; and the same free access should be given to pages containing so large a portion of the oral law, for which a Divine origin is also claimed. (Pages iii. and iv.)

The following reason is given for some of the omissions:—

The treatise Nidda, not being suited to the refined notions of the English reader, has not been printed; and for the same reasons the Hebrew in some places has been substituted for the English.

In treatise Yebamoth it has been deemed necessary to omit, for similar reasons, chapters vi. and viii., as well as several sections in the same treatise, the omissions being indicated by asterisks. (*Note to the Preface.*)

It does not certainly require any very "refined notions" to lead any one to object to many parts of the Mishna, which contain expressions and allusions of the most gross and indecent kind. We very readily consent to the substi-

tution of asterisks for many such passages in many of the treatises.

But, although we could have wished that the work had been more complete, it must be admitted that, on the whole, with the important exception just alluded to, it may be regarded as a very fair specimen of the entire Mishna. It includes several of those treatises which relate not merely to the civil institutions of the Jews, but contain the regulations which were adopted in the public and religious services of the Almighty.

Thus we have treatise i., "Berachoth," which "contains laws for regulating the daily prayers and the ritual of Divine worship."

Treatise xii., "Sabbath," "containing precepts for the due observance of the Sabbath-day."

Treatise xiv., "Pesachim," or, of the Passover; "relating to the laws concerning the Passover festival, and the sacrifice of the Paschal lamb on the 14th of the month Nissan."

Treatise xvii., "Succah," or, of tabernacles; and several others, which the student of the Bible would most naturally look to for information. In every case, however, he will soon find occasion to admit the justice of the observation, page 13.

It must be remarked that the Mishna nowhere confines itself to the subject only of which it professes to treat, but that remarks and opinions are occasionally introduced bearing no reference to the subject which precedes or succeeds them.

The first seven chapters of treatise xvi., Yomah, or, the Day of Atonement, ought not to have been omitted; not that they tend to throw any light on the all-important doctrine of the atonement, but inasmuch as every reference to the manner of observing that most solemn day during the time of the second temple deserves the attention of every student of antiquity.

There are indeed scattered fragments of history to be

found in the Mishna which are of very considerable value: any book in Hebrew of so ancient a date must be important on account of the assistance it gives the student in his endeavours to acquire a knowledge of the sacred tongue; but if a man ask seriously, what is the amount of instruction to be gathered from the Mishna as it regards the way of salvation, how sad is the answer which must be given. It is hardly possible to conceive that a book could be written on religious subjects, which, without being intentionally trifling or irreverent, could absolutely contain less real morality, less about faith in God and love to our neighbour. We are told indeed—

Men are not to stand up and pray, except with profound humility. The pious men of ancient days used to pause a full hour before they began to pray, in order to direct their minds [hearts] to the Deity. Though the king salute him, he is not to respond [to the salutation]; and though a serpent wind itself round his heel, he is not to interrupt his prayers. (Page 6.)

But how very few, how far between, are observations of this kind.

We would gladly quote passages which might prove interesting, and furnish some apology at least for the blind and unreserved homage which has been paid to this book, and those founded on it for so many ages. But if we wish to give anything like a fair specimen of the whole, we must quote such passages as the following:—

Laws Concerning the Extinguishing of Fire on the Sabbath.

All sacred writings are to be saved out of a conflagration, whether they be read in [on the Sabbath] or not; and in whatever language they be written, they must be taken care of. Why are they not read in? In order not to neglect [miss] the discourse on the Medrash. The cover of a book is to be saved along with the book, and the cover [case] of the Tephillin, even though there be money in it. Whither may they be carried for safety? Into any place that is completely enclosed. Ben Bethera saith, "Even if the place be not completely enclosed [but is partly open on one side, they may carry it in and save it out of the conflagration]."

Food for [the] three [Sabbath] meals is to be saved; for man, that which is fit for human food, and for beasts, that which is fit for

animal [food]. How is this to be understood? If the fire broke out on the Sabbath evening, food for three meals is to be saved; if in the morning, food for two meals is to be saved; and if at noon, food for one meal is to be saved. R. José saith, "At all times food for three meals is to be saved."

A basket filled with loaves may be saved, even though it contain [food sufficient for] one hundred meals; also a [large] fig-cake, and a cask of wine. It is lawful to call to others, "Come and save for yourselves [whatever you can];" if those who save are knowing, they will settle accounts with the owner after the Sabbath. Whither may [the articles saved] be carried for safety? Into any court that is combined by Erub; Ben Betherá saith, "Even into one that is not so combined."

Thither he may carry out all vessels required [for his meals that day]. He dresses himself in as many [garments] as he can put on, and girds round him as much as he can gird. R. José saith, "[He must put on no more than] eighteen [pieces of ordinary] wearing apparel; and he may go back and again dress in, and put on [as much as he can], and carry it out and call to others, 'Come and save with me [help me to save].'"

R. Simeon ben Nonos saith, "They may spread a goat skin over a chest, or a cupboard, which has caught fire, as it will only get singed. It is also lawful to erect a partition with any kind of vessels, be they full [of water] or empty, to prevent the fire from spreading." R. José forbids this being done with new crockery-ware filled with water, as this [kind of vessels] cannot stand the heat, but would burst, and extinguish the fire.—(Pages 58 to 60.)

And so, again, on the observance of the same sacred day:—

A man may break open a cask to eat dry figs out of it, provided always he does it not with the intention to prepare it for subsequent use. He must not pierce the bunghole of a cask. Such is the doctrine of R. Jehudah; but the sages permit it. [According to another version, R. José permits it.] He must not spile a cask [bore a hole in the side thereof]: and, if it is spiled, he must not put wax on it, because [he thereby] smoothes it down. R. Jehudah said, Such a case was once brought before Rabbi Jochanan ben Sachai, at Arob, when he remarked, "I doubt whether I ought not to have inflicted a sin-offering on the accused."

They may put cooked victuals into a cave [cellar] to save them; also put good water [in a vessel] into water that is not drinkable, to keep it [the former] cool: likewise cold water [in a vessel], into hot water, to warm [the former]. He whose clothes have dropped in the water while on the road, may unhesitatingly go on with them. As soon as he arrives at the outmost court [of the town or village] he may spread his clothes in the sun, but not before the people [publicly].

Whoever bathes in the water of a cavern, or in the hot wells of

Tiberias, though he wipe himself with ten napkins, he must not take them away in his hand; but ten persons wiping themselves with one napkin, their faces, their hands, and their feet, may bring it away in their hands.

They may anoint and rub the stomach with the hands, but not so as to get fatigued. They must not brush the body with a flesh-brush, or descend into a קורר ימה; they must not take an emetic, or stretch the limbs of an infant, or put back a rupture; he who has strained his hand or his foot must not pour cold water on it, but he may wash it in the usual way; and if he does get cured, he does get cured.—(Pages 66, 67.)

Pages 200 to 321, contain the laws concerning marriage and divorce, which may truly be said to darken counsel by the multitude of words.

Our earnest hope and prayer is, that many of the house of Israel who have hitherto regarded the Mishna with a superstitious veneration and awe, which was in fact mainly owing to their not being able to understand it, may now be induced seriously to reflect on the awful consequences of hewing out “broken cisterns that can hold no water.”

It is impossible to read this volume without being reminded of the solemn warning of the Prophet: “Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” (Isa. xxix. 13, 14.)

Many of the learned rabbies of the Jews have been in the most eminent degree “wise men,” and “prudent men,” and men of “understanding;” but all this cannot avail, if they regard not the “law and the testimony.” They have wilfully disregarded a very large portion of the law and the testimony. They in fact mislead their followers by bestowing such anxiously minute attention on some parts of the law of God, while so many others are comparatively disregarded.

Some will perhaps say, But the Mishna must not be judged according to any rule or notion which can be derived from the present state of men and things. They will object that it relates in many parts to circumstances which no longer exist, and that it cannot therefore be justly estimated without a very careful and exact study of antiquity. The best reply, however, to this objection is to be found in the book itself. Let every one read and judge for himself. Rabbinism maintains that this book is the word of God in the strictest sense. Let it, then, be carefully compared with the Bible itself.

We intreat our Jewish brethren to study it attentively. They would, perhaps, regard any extracts, in controversial writings, with suspicion or dislike ; but now they have a sufficient portion of the whole translated, by members of their own nation, who are deservedly respected as Hebrew scholars. May they read, and mark, and learn the immeasurable difference between the Word of God and the traditions of man, that thus they may be taught of God himself, and have great peace !

The Talmud with a German Translation.*

THIS edition of the Talmud well deserves the attention of every student of Jewish and biblical antiquity. It contains the Mishna and Gemara entire, as well as the different commentaries which are usually added to the original text ; so that it may be used in the same way as any other of the best editions of the Talmud. The

* Talmud Babli. Babylonischer Talmud, Tractat Berachoth, Segensprüche. Mit deutscher Uebersetzung und den Commentaren, Raschi und Tosephoth, nebst den verschiedenen Verbesserungen aller früheren Ausgaben, &c., von Dr. E. M. Pinner, Membre de la Société Asiatique de Paris, &c. &c. Erster Band. Berlin, 1842. Folio. Price eight dollars.

beauty of the type, as well as the circumstance that every word is printed in full, without abbreviation, and that the different parts of each sentence are distinguished by the same stops as those commonly employed in modern literature, strongly recommend it as a reprint of the original text. Dr. Pinner has added at the bottom of each page a Hebrew commentary, containing an explanation of the difficult passages that occur. He tells us that "he has availed himself of the best commentaries, old as well as new," in compiling his remarks; and in those places where he could find no assistance from them, he has endeavoured to give the best possible solution. Short etymological notices, in German, are also added, concerning the derivation and signification of the more unusual words.

But the most important feature in this work is the translation in German, which is printed on the opposite page. This, together with the accompanying explanatory notes in the same language, will be found a most valuable help by those who wish to become acquainted with this most extraordinary work, and have not time to acquire that knowledge of the original which is necessary to enable them to read it with ease. A thorough knowledge of the original text cannot, indeed, be acquired without very long and careful study. The transitions are so sudden, the style is so varied, and the expressions are so oddly connected together, that it requires very long practice and unremitting application to enable any one to read it with facility. In fact, there are some sentences and expressions which seem almost to set a translator at defiance. But if every word cannot be so translated as entirely and completely to represent the original, still the work before us very abundantly proves that the most important assistance may be rendered. If the meaning cannot be exhausted, and if it still be necessary to consult the original, in order fully to comprehend the intention of the various authors of this immense compilation, it is very possible to give a *correct outline* of the whole.

Every subject that the human mind can grapple with, may be treated of in that copious language which is here employed. The great success which Voss and others have met with in translating the poets of Greece and Rome into German, in a manner which surpasses everything that might previously have been expected, certainly warrants us in asserting, that however complicated the chain of reasoning may be in the more abstruse parts of the Talmud, it is at least worth while to attempt to render it accessible to the great bulk of the Jewish nation, to whom German is familiar. We most heartily wish Dr. Pinner success in the Herculean task he has undertaken.

The list of subscribers to his work shows that he is not likely to fail in obtaining that support which it so well deserves.

The list begins as follows :—

The Emperor of Russia, 100 copies.
 The King of Prussia.
 The King of Holland, 5 copies.
 The King of Belgium.
 The King of Denmark.
 The Duke of Sussex.
 The Duke of Cambridge.
 Prince Wittgenstein.
 Prince Metternich.
 Prince Paskewitsch,
 &c. &c. &c.

It contains no less than about 1,200 names of persons, many of whom are highly distinguished for their rank, learning, and influence.

Such a work is, indeed, most urgently called for. Whatever opinion we may form of the intrinsic worth of the Talmud, we cannot but wish that all those who believe its precepts to be binding, should have every possible assistance to enable them to ascertain what those precepts really are, and what they require; and all those who inquire concerning the welfare of the house of Israel must often be led to study that work which contains the fundamental rules

that guide the faith and practice of so many among them. The rabbies of Constantinople, Frankfurt-on-the-Maine, Carlsruhe, Ofen, Prague, and other places, have formally signified their approbation of this undertaking, and a large proportion of the subscribers are Jews.

Sermon at the Burton-street Synagogue, by the Rev.
D. W. Marks.

MORE than four years have elapsed since the Rev. D. W. Marks published a work, entitled, "Forms of Prayer used in the West London Synagogue of British Reformed Jews." Great interest was felt in the appearance of a Jewish Prayer-book, and the establishment of public Divine service, in which the authority of the Old Testament is most distinctly acknowledged, but everything founded only on the Talmud is carefully excluded.

Many others among the Jews of modern times have felt the same wish to get rid of the cumbrous and injurious observances, founded merely on the dictates of Rabbinical wisdom ; but, alas ! they have at the same time left off to regard the law and the testimony as the source of light and hope. As the rabbies who assembled at Brunswick in 1844, and at Frankfurt-on-the-Maine, in 1845, in common with some other Jewish writers and learned men, have spoken slightly of many of the *positive* doctrines of prophetic revelation, although they are by no means so clear and decided as their brethren in Burton-street, in rejecting Talmudic teaching, it becomes a very important question, Do these also show a disposition to resolve the most sacred declarations of God's Word into mere general principles ? Do they think that the Word of God is only a system of moral philosophy, explained and enforced by some very interesting and remarkable historical narratives ? Too many,

alas ! of their enlightened brethren, as they love to be called, think that the promises of God are only strong expressions of national feeling. They seem to suppose that when the prophets speak of a Messiah to come, they only mean to say, that they hoped and expected that the house of David were not always to remain in a forlorn and destitute condition, but that they and the people over whom they ruled, would see more happy times, and be restored to something like the prosperity and glory enjoyed in the days of David and Solomon ; and thus, while the glowing sentiments of the inspired prophets are looked upon rather as the expression of elevated fancy and the productions of poetic imagination, the hope of Israel is forgotten, the promised Messiah is neglected, and the blessings, promised to Israel as a nation, are slighted.

It is a matter for sincere thankfulness that this cannot be said to be the case in Burton-street. This is very evident from several statements which have been published ; and in none more so, than in the sermon on "Israel's Restoration," recently preached there, which was printed in the "Jewish Chronicle," for Nov. 28, 1845. Although, on some most important points, especially as to the person and office of our blessed Saviour, he has arrived at conclusions entirely at variance with that which we believe to be the sense of Scripture ; it is impossible to read the discourse without being struck with the forcible manner in which he illustrates the subject in hand. Whatever may be the views entertained, we are glad that he maintains the authority of Scripture, that he looks to the sacred volume with reverence, for guidance and instruction, instead of teaching his hearers to lean on their own understanding. If all the Jewish teachers will but maintain *the authority of the Word of God* in its holy simplicity ; and make that their rule, whatever occasion we may have to lament their falling into most serious errors as individuals, and for a season, we cannot but confidently hope and expect, that the result must be most blessed for the community to which they belong ; and that

Israel will thus be led to a right understanding of those holy Scriptures, which testify of Christ.

Mr. M. observes, in reference to the sermons preached on the preceding Sabbaths, that “the chapter of our text, when considered in connexion with the preceding chapter, clearly demonstrated to us—1st, That the restoration of Israel to the land of Abraham, Isaac, and Jacob, in the latter days, is the genuine teaching of Scripture ; and that, as it can only be intelligible when viewed in a literal sense, it is in the highest degree absurd to look upon a doctrine which fills by far the greater part of the Bible, as a mere figure or allegory, barren of any practical end. 2dly, It has been made evident that the final restoration and the advent of Messiah, are to be contemporaneous events : upon this point the Scripture is as clear and emphatic as language can render it to the human comprehension. Many passages of the Bible have been quoted indicative of the coming of Messiah ; but in every instance, *without exception*, we have seen that the advent is placed in connexion with the ingathering of the dispersed of Israel. 3dly, It has been shown that the peculiar event that is to characterize the advent of Messiah, is to be the restoration of Israel to Judea. By this, especially, is Messiah to be known ; the salvation he is to perform for Israel, and the ingathering which he is to accomplish, preparatory to the period of uninterrupted harmony, peace, and love, are to be so evident to the whole world, that all men are to recognise Messiah, and to acknowledge him through the accomplishment of the task which the Scriptures have plainly assigned to him.” After further stating his views concerning the Messiah, he goes on to say :—

I now proceed to point out such passages from the prophets as tend to confirm the prophecy of Jeremiah concerning the ingathering of the dispersed of Israel, and to prove that the restoration referred to, is not that which took place under Zerubbabel or Nchemiah, but is one that yet remains to be accomplished.

First, let us turn to the prophecy of Isaiah concerning the captivity of Babylon, and the subsequent release under the monarch

Cyrus, which has so often been brought under our notice. In the eleventh chapter of Isaiah, at the tenth verse, we have a positive assurance of a *second* ingathering, contemporaneously with the coming of Messiah. Hear the prophet's words: "And it shall come to pass, in that day, that the branch of Jesse which shall stand as an ensign for the people shall be sought after by all nations, and his rest shall be glorious. וְהָיָה בַיּוֹם הַהוּא יוֹסִיף ה' שְׁנֵית יָדוֹ לִקְנוֹת אֶת שְׂאֵר עַמּוֹ וְכוּ' And in that day the Eternal shall put forth his hand a *second* time to gather the remnant of his people, which shall be left from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the islands of the sea. And he shall lift up a banner to the nations, and gather the outcasts of Israel, and the dispersed of Judah, from the four corners of the earth." No forced interpretation can accommodate this prophecy to any past event whatever, and no sophistry can persuade the intelligent reader that it must be understood in a mystical or allegorical sense. According to Isaiah, the sons of Israel are to witness it with their eyes; it is to be evident to their senses, so that when the Lord shall have gathered in their dispersions, they shall break forth in the rapturous strain described in the twelfth chapter: "And thou shalt say in that day, I will praise thee, O my God, for thou wast angry with me; but now thine anger is put aside, and thou dost comfort me. Behold, God is my salvation, I will trust in Him, and I will not be afraid; for the mighty Lord has become my strength and the theme of my song, yea, He has been my Saviour. On that day shall ye say," continueth the Prophet, הַדּוֹלָה' קְרָאוּ בְשֵׁמוֹ הוֹדִיעַ בְּעַמִּים עֲלִילוֹתָיו הוֹכִירוּ כִּי נִשְׁגַּב שְׁמוֹ זְמֵרוֹ וְהוֹדוּ לַיהוָה—"Ascribe ye glory to the Eternal, call upon His name, make known among the people His great deeds; proclaim ye it, for His name shall be exalted. O sing praises unto the Eternal, for He hath wrought great things, this shall be evident throughout the earth." (Verses 1—6.)

Also in the eleventh chapter of Ezekiel, at the 15th verse, where the inhabitants of Jerusalem are represented as treating the Israelites as perpetual exiles: "Son of man, Thy brethren, yea, thy kindred, and the whole house of Israel, are thus addressed by the inhabitants of Jerusalem לְרַחֲקוּ מִפְּנֵי יְהוָה לֵכּוּ הָאָרֶץ לְמִוְרָשָׁה; Remove yourselves far from the Lord, for the land is ours, it is given to us for an inheritance. Therefore speak, Thus saith the Eternal, Although I have driven them forth amongst the nations, and have scattered them in all lands, yet will I be unto them as a little sanctuary in the countries where they shall come. Therefore say, The Eternal God saith thus: Lo, I will assemble you from all people, and I will gather you from all countries where you are dispersed, and I will give unto you the land of Israel." Attend also, my hearers, to the words of the Prophet Zechariah, who, be it recollected, prophesied after the return from Babylon, and therefore the great restoration of which he speaks cannot bear the slightest reference to that event. In the 8th chapter of his book, at the 7th verse, the Prophet thus speaks, כֹּה אָמַר יְהוָה יְצַבֵּאתִי הַנְּנִי מוֹשִׁיעַ אֶת

צמי מארץ מורה ומארץ מבוא השמש: והבאתי אותם ושכנו בחוף ירושלים והיו לי לעם ואני אהיה להם לאלהים באמת ונצוקה: "Thus saith the Eternal, Behold, I will save my people from the east countries, and from the land where the sun sets. And I will conduct them, and they shall dwell in the midst of Jerusalem; and they shall be unto me for a people, and I will be unto them a God in truth and in righteousness." Again, at the 13th verse, והיה כאשר הייתם קללה בגוים בית יהודה ובית ישראל' כן אושיע אתכם: "And it shall come to pass that as ye were execrated amongst the nations, O house of Judah and house of Israel, so will I save you, and you shall become a blessing; fear not, but confide." "For thus saith the Eternal, As I purposed to afflict you when your fathers provoked me, and I repented not, so fully have I purposed in these days to do good to Jerusalem and to the house of Judah. O, fear ye not." There is another passage in Jeremiah xxiii. 7, which I shall produce in support of the doctrine of our text; it is a continuation of the prophecy wherein צדקנו "The Lord our righteousness," is mentioned, to which I referred on the last Sabbath. The prophecy foretelling the advent of Messiah proceeds thus: לכן הנה ימים באים נאם יי ולא יאמרו עוד היי אשר העלה את בני ישראל מארץ מצרים: כי אם היי אשר העלה ואשר הביא את זרע בית ישראל מארץ צפנה: "Therefore the days come, saith the Eternal, when it shall no more be said, The Eternal liveth that brought Israel forth from the land of Egypt; but, The Eternal liveth who hath called up and who hath conducted the seed of the house of Israel from the north countries, and from all the lands whither they have been driven, and they shall dwell on their own soil." A most remarkable and impressive prophecy this; in the days of Messiah Israel is to be saved in a manner so miraculous, that even the wonders at the exit from Egyptian bondage are to be eclipsed by the astounding events that God will then bring about. Ever since the emancipation of Israel from the thralldom of the Pharaohs, the great deeds of the Holy One have been duly commemorated. Of the Exodus from Egypt, every writer of the Bible constantly speaks, and of this event all the prayers uttered, and the several psalms chanted by the communities of Israel, as every one acquainted with our Liturgies must be aware, bear strong and direct evidence. Yet such are to be the signal miracles displayed at the final ingathering of Israel, that it is no longer to be said, "The Lord liveth that brought Israel out of Egypt; but, The Lord liveth that hath conducted his dispersed people from all countries."

Surely this prophecy ought to teach a lesson of forbearance to men who would persecute Israel for affirming that the Messiah of the Bible is still to appear. Has the day arrived when the wonders of Egypt are no longer recorded? Has the day arrived when all the dispersions of Israel are gathered back to Judea? He who is so bold as to affirm these things, the infallible tests of Messiah's advent, may then, and then only, accuse Israel of rejecting the Lord's Anointed. This remarkable prophecy is repeated in the 16th

chapter of the book of Jeremiah, when the Prophet adds, that the sons of Israel shall behold their redemption, and shall praise the Lord, saying, *ה' עזי ומצוי ומנוסי ביום צרה* "The Eternal has been my strength, my fortress, my refuge in the day of trouble." And at that time, continues the Prophet, all the nations which have been persecuting Israel for their creed shall come to them, and shall make acknowledgment that the creed which they have derided and scorned is the true one. *אליך גוים יבאו מאפסי ארץ ויאמרו אך שקר נהלו אבותינו הבל ואין בם מועיל* "Unto thee the nations shall come from the extremities of the earth, and they shall say, Surely our fathers have inherited falsehood, yea vanity, in which there is no profit."

Brethren, from what has been advanced, it must be evident to you that the restoration of Israel is not an event about which mankind can proceed systematically, as if they were engaged in the political settlement of an ordinary state; but that it is to be accompanied by such wondrous occurrences as must totally change the physical and political relations of all the countries of the earth. This is the reply which we, as Israelites, return to all those narrow-minded men who assume that we do not regard England as our home or our country, but that we seek both in our future restoration to Judea. We hesitate not to tell such men that they grossly calumniate the disciples of Moses, in charging them with entertaining such sentiments. It is true, that we look to our restoration to Judea, but only at that time when the whole tone of society will be changed, and when all nations will be subjected to a system of government totally different from that which now obtains. But until that period arrives—and mark well, it is to be attended by such wonders as are to eclipse the miracles of Egypt—we unequivocally declare, that we neither seek nor acknowledge subjection to any land, except the land of our birth. To this land we attach ourselves with a patriotism as glowing, with a devotion as fervent, and with a love as ardent and sincere, as any class of our British non-Jewish fellow-citizens. For the honour of this land, for its glory and independence, we all manfully stand up, and for its liberties, its constitutional rights, and its ancient bulwarks, we are prepared to contribute our means, to devote our energies, and, if necessary, to shed our blood, as cheerfully and as readily as the rest of our compatriots. When God shall be pleased, by means of a mighty moral revolution, to bring back the seed of Abraham to Judea, we shall then rejoice in our title of "a kingdom of priests and a holy nation;" and in that title we shall give glory to God, in being permitted to become his instruments in bringing all mankind to acknowledge the unity of his name, and in making blessed all the families of the earth. But since this time is in the hands of God, and since we take no account of it in our relations to countries and to mankind; and further, since we act as men amongst men, and as citizens amongst citizens, we boldly claim every right of humanity and every privilege of citizenship, because we are prepared, both as Jews and as Englishmen, to discharge all the duties which these rights confer, with honour and fidelity.

And now, I would address a word or two to you, my hearers, ere

I conclude, concerning the influence which the subject of our text ought to exert over Israelites in their religious belief. You clearly perceive that the doctrine of the restoration of Israel is not calculated to affect you in the remotest degree, in your relations to those countries of which you are subjects and citizens. How then does it occur that so many in Israel turn away with indifference from the prophecies which foretel our future aggrandizement, and how is it that so little interest is manifested by the descendants of Jacob, for anything that bears upon the accomplishment of their glorious destinies in the latter days? If our religious opinions are guided by the Bible—and God forbid that they should be regulated by anything else—we must perceive that the history of Israel, considered apart from a future restoration, is one of the greatest incongruities that the world offers to view. Without a future restoration, the great problem of the continued identity of the people of Israel is totally incapable of a satisfactory solution; without a restoration, we have no association with the past, and no connexion with the future: but we stand out differently from every people that ever existed, as a mere effect of chance, hard, most hard to reconcile with the workings of Providence, which have all a fixed design. Now, if the question were seriously put to Israelites, upon what grounds they are sceptical of the accomplishment of the doctrine of our text, there is very little doubt that the readiest answer in their minds would be, the apparent impossibility of a final restoration. And yet, brethren, such a reply would be totally unwarranted, not only from what the Bible teaches, but from what history and experience have brought within the compass of every reflecting mind. No one will dispute that the Israelites were enslaved by the Pharaohs, and that they were ultimately delivered from the yoke without a sword being unsheathed, or a bow being strung. No one will question—to say nothing of the intermediate period of Jewish history—that Nebuchadnezzar carried away Judah and Benjamin into captivity, and that, at the expiration of seventy years, Cyrus manumitted the two tribes, and gave them permission to return to Judea. These are facts so evident, that no man, possessing the reputation for the most moderate share of historical knowledge, would presume to question them. Say, then, brethren, whether the exit from Egypt or the return from Babylon could have seemed less impossible to our fathers, than the future restoration of Israel appears to us? Yet were both these events accomplished by the working of God's infallible agencies, precisely in the way foretold by the Scriptures. What, brethren, is the whole history of Israel but a series of miracles? So truly wonderful indeed is the preservation of our people, that if we were to imagine a period—say, for example, the close of the present century—when Israelites should lose their identity and be no longer distinguished as at other times, it is almost certain, that the men of the next century would have great misgivings as to whether the Israelites, as a religious body, really survived the fall of Jerusalem for the space of 1900 years, because

the circumstance would be so contrary to probability and to general experience. Let us then weigh well our words before we presume to pronounce what it is possible for God to accomplish, through us and for us, especially after what we have heard and seen of those remarkable events in the history of our people. Besides which, brethren, there are many direct evidences before us, which tend to establish our hopes in the accomplishment of the prophecies concerning our restoration, none of which can be stronger or more thoroughly unanswerable than the continued preservation in their religious identity of the remnant of the whole house of Israel. It is very easy to imagine how the identity of a people can be upheld by their living together in their own territory, subject to their own chosen rulers, and under the dominion of the self-same political and social laws; but it is a thing unheard of in the annals of the world, except in the solitary instance of the Israelites, of a people preserving their distinctive national characteristics, yea, their complete identity, in a state of a long and cruel captivity, and in spite of the most determined efforts of rulers of empires to exterminate them from the earth. Pharaoh, Shalmanassar, Nebuchadnezzar, Antiochus Epiphanes, Vespasian, Titus, and Adrian, these and many more oppressors, have done all that cruelty and persecution could accomplish to annihilate the Jewish people, or at least to extinguish their separate religious existence; but we still exist, Israelites in the sacred language through which we address our God, Israelites in feature, Israelites in religious belief, Israelites in laws and customs. We stand forth this day to testify unto God and unto the Bible אהם ערי נאם "You are my witnesses, saith the Eternal, and the servants whom I have chosen." (Isa. xliii. 10.) Yea, we stand forth to bear witness to the words of the Holy One, "Fear thou not, O my servant Jacob, for I am with thee, כי אעשה כלה בכל הגוים אשר הרחתך שמה ואתך לא אעשה כלה for I will make an end of all nations amongst whom I have driven thee, but of thee I will not make an end." (Jer. xli. 28.)

The most ardent searcher for scriptural truth can find nothing stronger than what is offered in the preservation of the Jewish people for the realization of prophecy. Seeing then, brethren, through the merciful and wondrous interposition of God, that Israel by means of their identity, are in a *condition to be restored* in the days of Messiah, let us continue to place our trust in that faithful Being who has, even in our days, performed unto us His word, and let us await with pious confidence the accomplishment of the prophecy of our text, when every city of Judah and every street of Jerusalem shall resound with קול ששון וקול שמחה קול התן וקול כלה קול אומרים הודו "The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice that saith, O give thanks unto the Eternal Zabaoth, for the Lord is good, and His mercy endureth for ever." (Jer. xxxiii. 11.)

“The Festivals of the Lord.”

THE work now before us, bearing the title, “The Festivals of the Lord,” contains a series of essays which were originally published in the “Hebrew Review,” and have since been separately reprinted in a small volume, as more convenient for general circulation. The author, who has not affixed his name to the work, is well-known among the Jews as a talented preacher in one of our large towns. He tells us that the republication in the present shape was owing to the wish expressed by many pious and well-meaning Israelites, that papers so useful and instructive might be more generally diffused.

The work, which is written with considerable ability, treats on the following nine subjects:—the Sabbath, the Passover, the Pentecost, the ninth day of Ab, the New Year, the Day of Atonement, the Tabernacles, the Inauguration, and Purim.

The following may serve as a specimen of the manner in which the author endeavours to impress upon the minds of his nation the solemn duties they have to perform. Speaking of the Sabbath he says, page 17—20:—

The toils of the week are ended. With his ablutions, the last remains of profane care are washed away. Dressed in his best attire, he sits down and prepares his mind for the sanctity of the coming Sabbath, by reading that portion of Holy Writ which the custom of his fathers has apportioned to each succeeding week. Nightfall approaches as he closes the sacred volume; and he hastens to the synagogue, there to join a congregation whose hearts and minds are like his own, filled with gratitude and love. His voice resounds amidst the cheerful choir, who, with the sacred songs of the Prophet-King, and solemn hymns of departed saints, hail the coming of the Sabbath, the plighted troth between the Lord and his people. When the heartfelt service is concluded, the joyous greeting, and the wish of a happy Sabbath, have been exchanged between him and his brethren, he returns cheerfully to his (no longer gloomy) home. There the faithful partner of his griefs

and joys has plied her domestic care. Clean and cheerful is his room. The table, decked with its cover of spotless white, is ready; the *berchoth*, "blessed bread," beneath its double envelope, recalls the miraculous manna, with which the Deity fed Israel during forty years of wandering in the desert. A blaze of lights, consecrated by the fervent invocation of the pious matron,* sheds its genial influence round the apartment. Everything is ready to greet the happy master of this happy dwelling. He comes, his doors open to receive him. His children crowd around him, clean and wholesome, to receive that blessing, which for countless generations no child ever failed to implore and to receive from its parents on the Sabbath-eve. The cheerful smile of the mother greets him; and when he, as he is commanded, inquires if her Sabbath duties are observed, the conscious glance of her sparkling eye answers him more fully than her words, that her heart too rejoices in these duties, and hails the Sabbath, the festival of domestic tranquillity and love. He sits down to his board; the goblet sparkles with the wine over which the consecrated blessing of the Sabbath is pronounced; its institution, and the repose of the Creator are celebrated. The blessed bread is divided, and a joyous meal awaits his appetite. Haply some wandering stranger is seated at his board, and makes him thankful to that God whose bounty he is sharing with his fellow-creatures.† How happy is he! The very contrast between the ordinary appearance of his abode, and that which, on this occasion, it presents, enhances his happiness. Poverty seems banished. Smiling and cheerful is all around him. Lights triumph over the usual gloom. Plenty has succeeded to penury; enjoyment takes the place of abstinence; the hearth steams with savoury food, fragrant with the perfume of that precious spice, the Sabbath, whose sympathetic virtues are unknown to all, save to its observers. He ends his meal, and prepares, amidst joyous songs of praise, to thank the Giver of all good, and his heart responds to his voice, as he says, "Thou shalt eat and be satisfied, and shalt bless the Lord thy God!"

Approach, ye rich! who think that happiness can only be companion to wealth, that ostentation alone confers enjoyment; ye, who, tutored in the school of presumption, make your faith subordinate to your reason; who break the Sabbath, because your boasted wealth, your wide-spread commerce, your loans and securities, demand your care:—approach the humble board of this, by you, disregarded man; and learn there, that the happiness of wealth and of power is far eclipsed by that of religion. For what those impart is adventitious, what this bestows is real; those depend on circumstances and fluctuations, whilst this

* It is the duty of the Israelite to illumine his dwelling on the Sabbath as much as his means permit, and at least, to burn two lights. These it is the special observance of every housewife to consecrate.

† Hospitality, at all times a sacred and pleasing duty to the Israelite, is doubly so, on the Sabbath and Feast-days.

depends but on itself; those are accompanied by care, embittered by anxiety, whilst this spreads tranquillity around, and cheers the mind with peace. O that ye would approach and let your boasted reason profit by the lesson you here behold! then it would be impressed on your minds that, whilst wealth and power forsake you at the tomb, RELIGION there receives you, and with its consoling radiance illumines the road to another and better world.

Jewish Testimony to the Effects produced by Reading the Hebrew New Testament.

IN the "Orient," for 1843, No. 43—49, we find a long controversial article concerning the attempts made by missionaries to spread Christianity among the Jews. The article is written in a very bitter tone, and shows that the author is but little acquainted with the real spirit of Christianity, although he is evidently a man of learning, and has paid much attention to the controversy pending between us.

The most remarkable point in his statements is the admission which he makes of the *great influence* which the New Testament has produced, and does produce on many members of his nation, who have been induced to read it, by the efforts of our missionary brethren.

After alluding to the tracts which we circulate, with a *violence* of enmity and wrath which almost seems to shew that, notwithstanding the unqualified contempt with which he speaks of them, he is not quite indifferent to the effects produced, he observes: that as it regards missionary success among the Polish Jews, it is in vain to pretend that the converts to Christianity are mainly influenced by the prospect of temporal advantage, and adds:—

We must look deeper for the real motives. If self-interest were the cause, no missionaries would be necessary to induce the Polish

Jews to embrace Christianity. The fact, therefore, that it very seldom occurs, unless as the result of missionary exertions, leads me to trace the cause to the effects of the reading the New Testament, circulated by the missionaries. With the Polish Jew you cannot effect anything by tracts; his Talmudical learning enables him soon to discover their weak points. But in circulating the Hebrew New Testament, especially in the Hebrew translation, the missionaries calculate on captivating his susceptible oriental imagination by the peculiar dialectic to which he has been habituated by the study of the Talmud,—so faithfully pourtrayed in the Epistle to the Hebrews, and by the mysticism to which he has become attached by the reading of Cabalistic works—repeatedly recalled to his memory by passages in the fourth Gospel and the Apocalypse, as well as in the epistles,—and which is therefore most likely to promote the success of their designs. This is then followed up by the quotation of Scripture passages, prepared so as to suit the Polish taste, and made to furnish evidence (and the greater the subtlety with which they are made to bear on the subject, the better) of the doctrine and advent of their Messiah.

This is a kind of reading which frequently proves very acceptable to the Polish Jews, who often are not well read in the Bible. They meet so much that is familiar to them, that they either entirely overlook the new matter, or consider it as too irrelevant; and thus the conversion is often very suddenly effected, for which Chasidism, more especially, has greatly paved the way; we read, therefore, also, frequently in missionary reports, that through the reading of the New Testament, grace has obtained the victory in the heart of this or that rabbi, &c.

The remedy proposed is an edition of the Hebrew New Testament itself, with a commentary, in which the writer of the article in question thinks that it would be possible to do away with the effect produced by the text.

“A Pastor’s Memorial of the Holy Land.”*

WE have been highly gratified by the perusal of this

* “A Pastor’s Memorial of Egypt, the Red Sea, the Wildernesses of Sin and Paran, Mount Sinai, Jerusalem, and other Principal Localities of the Holy Land visited in 1842; with Brief Notes of a Route through France, Rome, Naples, Constantinople, and up the Danube.” By the Rev. George Fisk, LL.B., Prebendary of Lichfield, Rural Dean and Vicar of Walsall. London: Seeley, Burnside, and Seeley, Fleet-street; T. Simpson, Wolverhampton. 1843.

interesting book. Mr. Fisk has supplied his readers with a great variety of useful information on many topics which have been left unnoticed or but slightly touched on by former travellers. He has succeeded admirably in conveying to his readers the impression made on his mind by the various scenes through which he passed. We seem, in perusing his pages, to be actually journeying with him in the wilderness, and surrounded by Arabs, to be gazing on the wild mountains which mark the spot where the eternal God condescended to reveal his law. We rest with him in the convent on Mount Sinai, are grateful for the hospitality shown by the monks of Santa Katarina, and learn how best to escape the pernicious effects of a burning sun and the dangers of a barren desert. We learn, also, how to think with more kindness and sympathy on the tribes who murmured in the wilderness, as we become better acquainted with the trials and privations which they endured on their journey; and while our attention is kept alive by the great variety of scenes to which we are introduced in the spirited narrative, and we derive instruction from the many illustrations which it contains on important subjects in history and geography, we are also led to acknowledge the mercy and goodness which preserved our traveller amid so many perils and fatigues.

We should be glad if our limits would allow us to enrich our pages with copious extracts from the account given of the journey from Cairo, through the barren land where Israel wandered for forty years, but we must be content with a few short passages.

Every one must feel the justice of Mr. Fisk's remarks on a subject to which we have alluded, the impatience shown by the children of Israel as they travelled across the weary wilderness:—

In order to have a sympathy with the people of Israel in their impatient murmuring, it is needful to have tracked them in the route they took, to have gazed upon the savage scenes of desolation on which they gazed, and to have endeavoured, in imagination, to

identify oneself with them in the history of their wanderings and privations, their temptations and their trials, as well as in their experience of God's irresistible might and power. While we are strangers to the Desert, its wildness and its barrenness, and to that sense of despondency and solitude, even amidst numbers, which its very aspect is calculated to engender, we pause and wonder over the sacred narrative of their hardness and unbelief. "How could they be so rebellious—so unbelieving?" we piously exclaim. The answer is—They were *men*, under a dispensation of wonders and of trials to which human flesh had never before been subject. Their sense of what was *present* was so intense, as to make them dead to the past, and almost hopeless for the future. And the Holy Ghost—the *Comforter*, was not then given. But let us stand with them in the Desert—and see them destitute of all *visible* means of sustenance for so vast a multitude, and cut off from every *visible* comfort that the frail flesh of man clings to—with the promises of an *unseen*, though *felt* Godhead, to look to, as the ground of such expectations as they might venture to entertain; and though we lament that they should tempt God in the wilderness, and freely admit the sin of their so doing, we are not at a loss for a reason *why* those, who had all their lives been accustomed to walk "*by sight*," should, in circumstances of unparalleled difficulty and perplexity, find it hard to walk "*by faith*!" Do not even *we* find it difficult to walk by faith through the wilderness, of this world—though in the light of a clearer revelation, and under a nobler leader than ever Israel had; and though taught from our infancy, on the very highest authority, that our business is to walk by faith, and not by sight? While we rightly censure, and utter our indignation against the sin of Israel, which God signally punished—overthrowing many of them in the wilderness,—on one day three-and-twenty thousand—destroying some by serpents and others by "the destroyer,"—let us never forget the declaration of the apostle, that "All these things happened unto them for examples," and the record of them is "written for *our admonition*, upon whom the ends of the world are come." "Wherefore, let him that thinketh he standeth, take heed lest he fall."—(Pages 137, 138.)

The approach to Mount Sinai is thus described :—

After parting with Suleiman, we proceeded for about an hour, when the wild and extremely difficult pass of Wadey Háwy opened before us. It was one of those ways which would almost make the heart of a worn and weary traveller sink within him. We were tolerably well prepared at the early part of the day on which we entered it. It is of continuous and steep ascent, and appears to be the bed of a vast mountain torrent. Masses of rock, of surprising magnitude, seem to have been flung together by some natural convulsion, and lie in some parts like a staircase for a race of giants. Not a person was to be seen—not a voice to be heard, except our own. On both sides of this steep pass the mountain crags some-

times hung over, in such a way as almost to awaken the apprehension that a breeze—a breath—might bring them thundering down upon us. Here and there was a stunted wild fig-tree, together with small date-trees, and other slight symptoms of vegetation; and many a dry spot gave token of having been the place of deposit for water. But not a drop was then to be found. At noon we had reached nearly the middle of this wild pass, where was a cave of curious, natural construction, under a vast mass of impending rock—such a cave perhaps as the Prophet Elijah took shelter in when fleeing from Jezebel to Horeb. It was a fitting place of repose for a prophet of the Lord. Here we resolved to take our noontide rest and refreshment. So, dismounting at once, we spread our segadehs in the cave and enjoyed the most refreshing slumber, and rose ready for our homely meal of Arab bread, dates, figs, and rather muddy water—the last little supply that remained for us before reaching Mount Sinai.

Looking back from the cave upon the route by which we had approached it, a picture of the wildest grandeur was presented, but not at all inferior to that which immediately awaited us, for, looking upwards, the way seemed almost impracticable. It was quite out of the question to proceed on the backs of our camels; so, committing them to the care of our guides, we commenced the second stage of Wadey Háwy on foot. An hour's continual effort of this kind brought us into a more manageable track for the camels, when we again mounted and continued the ascent, which, when gained, ushered us into the extensive plain of El Raha, the spot in which, I am firmly persuaded, the people of Israel were gathered for the purpose of receiving the law.

Scarcely had we entered upon the plain, when in front of us, due south, stood the venerable object of our desire—Horeb—Sinai—the mountain of the Lord. I cannot well define, so as to make intelligible to others, the state of my mind at this time. I was not excited. There was no gush of enthusiasm in my heart, no religious fervour. I felt it difficult to realize the fact that my eyes were fixed upon the hoar mount, with which was connected so wondrous and so sacred a story, second in importance only to that of the incarnation of the Godhead. I feel far more when writing this page than I did when gazing on the scene before me. One of our Arabs called my attention by pointing to it, and repeatedly saying, "Gebel Monsa" (which is the Arab name of Horeb and Sinai), and seemingly looking up in my face to see what effect it had upon me.—(Pages 144—146.)

Although Mr. Fisk had reason to be persuaded that the persons and property of travellers will be respected, if they are escorted by a sufficiently powerful tribe, he had many proofs of the wild and ferocious habits which prevail among these sons of the desert. It must have been no small trial

of his faith and trust in God, when the sheikh to whom he had intrusted himself for guidance was murdered in the night, at a time when they were far from any civilized nation. The Arabs who committed the outrage, came to avenge the blood of the nephew of their chief, who had been shot by one of the tribe who formed Mr. Fisk's escort, and having accomplished their purpose they departed without committing any further act of violence.

It was a terrible sight, thus to behold the leader and confidential companion of our wild route lying as the clods of the valley, and saturated with his own life-blood. And how, in a Christian's heart, was the sense of the sad reality heightened by knowing that the poor sufferer was a follower of the false Prophet—a Mahommedan—ignorant of Him who was “delivered for our offences, and raised again for our justification.” I have seen death in many forms; but I never beheld it with so dread an aspect as it here assumed.—(Page 178.)

The following is the account which Mr. Fisk gives of the three Sabbaths which he had the privilege of spending in the Holy City :—

July 19.—The Lord's-day my first Sabbath in Jerusalem. Having been deprived of the public ordinances of the Church since quitting Naples, I looked forward during all my desert route, with no small anticipation of joy, to the delightful prospect of joining in worship with the little Church assembling on Mount Zion. How great the mercy of God in permitting this sweet Sabbath season to dawn upon me in Jerusalem! I had, soon after my arrival, enjoyed the happiness of being welcomed to the Holy City by the good Bishop; and on Sunday morning, while I was musing upon the sacred exercises in which I hoped soon to join, I received a kind note from him, inviting me to read prayers. To be permitted to kneel as a humble worshipper on Mount Zion, was, I felt, quite enough; but I could not forego the spiritual delight of leading the devotions of others on that sacred spot. It was an occasion which filled my heart with calm joy. The service was conducted in a small temporary chapel—an “upper room,” in which some of the first efforts of Mr. Nicolayson were made. There was an air of primitive simplicity about it, according well with the position which we at present occupy in Jerusalem. It overlooks the site on which the new church is in process of erection. The congregation consisted of about thirty persons. I listened with edification and thankfulness to a sermon from the Rev. F. C. Ewald, from John iv. 24, “God is a Spirit: and they that worship him, must worship him in spirit and in truth.” I felt as if I had a spiritual home on Mount Zion; and, while participating in the holy exercises of the day, it seemed as if,

after long wandering in unchristian lands, where all is wondrous and unfamiliar, I had at length come again within the green pastures of life, and was being gently led beside the waters of quietness.

The Bishop kindly invited us to attend evening service at his own residence, where it is usually conducted. The windows of the room in which we assembled looked over the city, towards the Mount of Olives, on which the setting sun was shedding his last beams as we prepared for the service. It was a scene of sweetest serenity and beauty. To worship within sight of the Mount of Olives—there was indeed something charming in the idea. We spent a happy Sabbath evening—one which memory has often delighted to recall. The good Bishop—in kind consideration of our arrival, gave notice of the Sacrament of the Lord's Supper for the following Sunday, that we might there—on Mount Zion, have an opportunity of commemorating our adorable Redeemer's dying love: in addition to which, he invited me to preach on that occasion. I could not hesitate, though I felt a humbling sense of my unworthiness to proclaim Christ in his own Royal City. Never did I look forward to a coming Sabbath with an interest so deep and solemn. (Pp. 283, 284.)

I remember Sunday, the 26th of June, as one of the most deeply interesting and affecting days of my life. By five o'clock in the morning I was descending the valley of Jehoshaphat, and paused a moment as I crossed the then dry bed of the brook Kedron, over which my Saviour had so often passed. I was on my way to the Mount of Olives for a purpose in which he himself delighted. All was silent and motionless, as the rising sun of the Sabbath shed his glory on the sacred scene around me. I passed on to Gethsemane—alone in the flesh—but not in the spirit, I believe, and meditated within the bounds of that wondrous enclosure. I proceeded upwards to the first ridge of the Mount of Olives, and took my seat under the shade of a wide-spreading fig-tree, in a spot which presented to me the Holy City—slumbering, as it were, in silent inactivity. I had met only a solitary Arab as I passed through the city towards the gate of St. Stephen; and while sitting on the mount, not a single voice broke upon the sense of solitude which pervaded my mind. Often, amidst the stir and toil of active life at home, have I recurred to that season of sweet Sabbath repose which I enjoyed on the sacred mount, where my Saviour had so often passed his hours of secret communion with the Father. I will not attempt to lay bare the spiritual process of my soul; while there I prayed for Divine light and guidance, and meditated on the portion of the Holy Word which I had been led to select as containing the message I was that day to proclaim on the heights of Mount Zion. Again, and again, I pondered over the precious passage, the words of Jesus himself—“AND THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE, THE ONLY TRUE GOD, AND JESUS CHRIST WHOM THOU HAST SENT.”* What a volume of imperishable truth do they contain! I have been privileged to set forth the truth as it is in Jesus among

* John xvii. 3.

masses in my own beloved country; and my heart has often glowed at the prospect, and expanded in the exercise; but now, in prospect of proclaiming life eternal in Christ, in the city from which the streams of life began to flow—I felt for a time borne down by the thought—“Who is sufficient for these things?” I returned, however, to the city with a serene and happy heart, passed up the way along which Jesus bore his cross for me, and, pausing for a brief space at the slope of Calvary—awaited the hour in which the little Church of Christ should assemble in the “upper room” on Mount Zion. The season of public worship was delightful and refreshing. The sacrament of the Lord’s Supper was administered by the Bishop, assisted by Mr. Williams, his chaplain. It was a spiritual exercise to be had in continual remembrance, for its simplicity, solemnity, and impressiveness.—(Page 291.)

—My last Sabbath in Jerusalem! There was a melancholy feeling mingled in the joy with which I welcomed the light of that holy day. Earthly Sabbaths must have an end: but I looked forward, in humble hopeful anticipation, to the eternal “Sabbath-keeping” of the people of God. I was permitted once more to worship on Mount Zion. It was a season of serenity and peace. The evening was spent, as usual, with the good Bishop and his family, in religious exercise and profitable conversation. The Bishop solemnly laid it in charge upon us that we should “pray for the peace of Jerusalem,” and reminded us that they should “prosper that love her.”* Oh, that the Church may be thoroughly awakened to the claims of Jerusalem, and that her heart may ere long yearn over the scattered thousands of Israel! I thank God that our own national Church has made her stand. I look to Jerusalem now with many a bright hope glowing in my heart. Does any man say—“Where is the diocese—where is the Church in Jerusalem?” I turn to the word of prophecy: I hang upon the word of promise: I dwell on the immutable sanctity of the covenant; and there I find a fitting answer—the answer not for the men of this world, but for the people of God. When James was consecrated first Bishop of the Church in Jerusalem—doubtless there were men ready to say—“Where is the diocese—where is the Church?” The blindness of heart which then existed has been perpetuated—is still manifest, while we bid men regard the spiritual effort of our beloved Church in Jerusalem, and say—“This hath God wrought.”—(Pages 329, 330.)

In taking leave of Mr. Fisk, we cannot but express the hope that his “Memorial” will be most extensively read, and that many may derive from it that instruction which it is so eminently calculated to afford.

* Psalm cxxii. 6.

“An Apology for the Study of Hebrew and Rabbinical Literature.”*

It may seem strange indeed that the study of that sacred tongue which was spoken by patriarchs and prophets should require an “Apology.” Shall a son apologize for wishing to read the letter received from a beloved father in the original, in the very words employed by his parent? Surely every expression, and every phrase, in such a communication must be considered valuable, and be treated with affection and respect. Those who cannot read themselves must indeed be greatly indebted to kind friends, who will take the trouble to render the intelligence thus received, accessible to those most concerned in it; but if it be possible for the son to read his own letter, we should not think him either dutiful or affectionate, if he leave it to strangers, to communicate that information which was addressed to himself. But as it regards our Father in heaven, we have been content to hear through an interpreter; and while anxious to hold intercourse with the poets and wise men of antiquity, and to hear them discourse in their own tongue, have thought it sufficient if we could gather the substance of the message delivered by prophets and taught by apostles, without knowing in what particular terms they expressed themselves.

We have forgotten that, to use the words of Dr. Jelf, “Greek and Hebrew are the two keys with which, by the aid of God’s Holy Spirit, we may open the ark wherein is laid up the *whole* covenant of God.”

As Dr. M’Caul has well observed,—

Hebrew is the language in which the Almighty spake to Moses and Isaiah, and all the glorious company of the prophets. Who is there that remembers this, who does not desire to utter the very

* “An Apology for the study of Hebrew and Rabbinical Literature. By the Rev. Alex. M’Caul, D.D., Professor of Hebrew and Rabbinical Literature, in King’s College, London. London: Wertheim, Aldine Chambers, Paternoster-row. 1844.”

sounds, and penetrate into all the accuracies of signification, perceptible only in the original. It is not only true of the Hebrew original, as of that of every other book, that there is sometimes a beauty, a force, and propriety in the Hebrew, which is lost in the best translation; but it is certain that he, who reads Moses and the Prophets in a version, reads them at second-hand—that he suffers an inconvenience, similar in kind, but infinitely greater in degree, to that which must be felt by him, who is obliged to receive an important communication through the medium of an interpreter. He cannot tell whether, in the transmission, it may not have been weakened, misrepresented, changed, if not wilfully corrupted, and, the more vital the interest concerned, the greater and more painful must be his doubts and anxiety. The *Hebrew verity*, as it is well called by ancient writers, is that which was revealed by the Almighty. To it, therefore, must be the final appeal in all matters to be proved by the testimony of Moses and the prophets. The man who is ignorant of Hebrew can but imperfectly investigate the mind of the Spirit as revealed in the Old Testament. (*Apology*, pp. 12, 13.)

In studying the sacred original the Rabbinical writers may be consulted with the greatest advantage:—

Jewish commentators have done good service in clearing away difficulties, and in reconciling apparent contradictions in the Old Testament Scriptures. Masters of the cognate dialects, they led the way in the harmonic study of the Semitic languages. It is true, that in the history of ancient Gentile nations, and in geography, the rabbies are deficient, but this cannot detract from their value as transmitters of the Jewish tradition respecting the meaning of words, and frequently of the sense of passages. Their familiarity with the language, in which they spoke and wrote as in their mother-tongue, and which has never been equalled by any Gentile student, their knowledge of the letter of Scripture, which they appear to have known by heart, their ready memory making them living concordances, and their proverbial acuteness, give their commentaries a value which the greatest Hebrew scholars of every nation have been ready to acknowledge. Nor is it merely in exegesis that the writings of the rabbies are profitable. In controversy with their modern disciples, with the Socinians, and all others who deny the Christian interpretation of the prophecies, they render most important assistance, as appears abundantly in the works of Maius, Hulsius, Wagenseil, Edzard, Allix, Pearson, and that great host of writers who have followed from Raymund Martin to Archbishop Magee. (*Apology*, page 10.)

Dr. Mc'Caul illustrates the importance of cultivating an acquaintance with the Hebrew text very forcibly, by mentioning some of the serious mistakes made by the ancient

fathers, who were contented with referring to *versions* instead of the original.

It is surely high time that the study of Hebrew should become common among us, for—

When men believe that time is made and given by God for the study of his Word, the Old Testament as well as the New, and that the language of Moses and Isaiah is at least as useful to an interpreter of their writings, as that of Voltaire or Schiller, or Goldoni or Cervantes, or an acquaintance with Ovid and Anacreon, or a knowledge of the Differential Calculus, a time and a place will be found for this study also. There can be no doubt that the acquirement of every species of learning, and of every branch of science is desirable to him, who ought in nothing to be inferior, but practically to demonstrate that theology is not the province of the ignorant or the imbecile. When men are convinced that the study of Hebrew ought not to form the only exception, it also will be cultivated." (*Apology*, page 19.)

"Rabbi David Kimchi's Commentary upon the Prophecies of Zechariah."*

THE most lamentable ignorance prevails among Christians as to the real worth of the writings of the rabbies. This ignorance must, in a great measure, be attributed to negligence and indifference, on the part of those who ought to have been better acquainted with their intrinsic value. But it is not merely neglect that has led to this sad result. There exists in many minds a prejudice against these writings, which, although it has been indulged to a most unwarrantable degree, is, nevertheless, in some measure to be excused. The simple fact, that so many of the rabbies have sinned most grievously in their breach of that positive law of God which commands (Deut. xii. 32), "What thing soever I command you, observe to do it : thou shalt not add thereto

* "Rabbi David Kimchi's Commentary upon the Prophecies of Zechariah. Translated from the Hebrew. With notes and observations on the passages relating to the Messiah. By the Rev. A. M'Caul, D.D." Sold at the London Society's House. Price 2s. 6d.

nor diminish from it," will, in some degree, account for, although it by no means justifies, the aversion which has been shewn. The Christian student of theology knows that the Talmud contains the traditions of man, by which the law of God has been made void; and thus satisfied that those traditions must be fond and foolish fables, if not dangerous and wicked deceits, he often turns aside and rejects the whole of rabbinical literature as useless, if not hurtful. There is, indeed, too much reason to mourn over the awful fulfilment of the prophecy—Isaiah xxix. 10.

But while we say, with heartfelt sorrow, when we look at the writings which are accounted sacred by too many of our Jewish brethren, how is "the silver become dross, and the wine mixed with water," we must not forget that we are in danger of being unjust in our condemnation and decision on the subject, and thus doing serious injury to our own minds while we think that we are valiantly contending for essential truth. The writings of the rabbies must be divided into two classes, in order to form a just estimate of their value and importance. Talmud, tradition, oral law, doctrines of men, *form the subject of only a part* of the Jewish writings which have been handed down to us. Even amidst the sad heap of corrupt doctrines and useless fables that are contained in books of this class, there are some most precious remnants of antiquity to be found. The worst book possessed by the Jews, however useless it may be as a guide to religious truth, is, *if really an ancient work*, of great importance. With all its faults, tradition is an important witness to history and truth. Sad, indeed, is the condition of those who follow it as a guide, but as a monument of ancient times, as an expositor of prevailing customs, as a testimony for the existence and meaning of ancient usages, customs, proverbs, and forms of speech, it is of very great value.

The great misfortune is, that those who are but superficially acquainted with rabbinical literature imagine that *all*

their writings are so full of tradition and fable that they are comparatively but of little worth. They thus forget, or never perceive, that there is *a large class of writings, which have little or nothing to do with tradition or the oral law.* In the midst of all the darkness which prevailed, there existed in the minds of many a strong affection for the sacred page, and a most intense desire to understand it. Although they had their systems of self-righteousness and legal observance, which awfully perverted the nation; they had also a love for the sacred text, and a real, earnest desire to understand it in its *literal* meaning and import. This desire led them to study it day and night. They have commented on it with an acuteness of observation and an accuracy of discernment, as to the analogy of language, and the precise signification of each expression, which has never been equalled, or even approached, by other nations. There has, undoubtedly, been a blessing on their endeavours in this respect. They were, they are, the stewards of the sacred treasures of the Divine Word; to them were committed the oracles of God, and when they applied themselves to the study of the language in which those oracles have been handed down to us, they possessed advantages, and they availed themselves of those advantages, which no others could obtain. Their familiarity, from earliest youth, with the sacred tongue, their frequent use of it, their national and natural congeniality of thought and expression with the prophetic writers, enabled them to expound the meaning and give the sense of the passage before them, in the most successful manner.

We do not forget the most important fact, that in passages bearing on the controversy between them and the Christian Church, their judgment must be biassed; and it is a humbling consideration for the pride of man, that the very possession of intellectual power and great learning, if that learning be not sanctified, is a dangerous thing, and a source of difficulty, preventing the possessor coming to be taught of

God, who resisteth the proud. But, although we cannot look to the learned rabbi as a sound expositor of the doctrine contained in a prophecy, which tells of the mercy of the meek and lowly Saviour, we may learn much from him as to the literal and exact sense of the words employed, which we can learn nowhere else.

Among all the rabbies whose writings form so valuable a help for rightly understanding the Word of God, Kimchi is one of the most distinguished.

Dr. M'Caul observes concerning him :—

“A little later came David Kimchi, who, diligently using the labours of his predecessors, and possessing no ordinary resources of his own, has, besides a grammar and lexicon, left a commentary on most of the books of Scripture, which, though written six hundred years ago, will bear a comparison with any that has appeared even in the nineteenth century. Valuable in itself, it has other points of attraction for the Christian student. It is the work of one to whom the Christian world has been much indebted; for his grammar and lexicon have, until very lately, contributed the main portion of all similar productions, and his commentary has been one of the sources from which commentators since the Reformation have drawn most valuable materials. What Gesenius says generally of the Jewish commentators is particularly true of Kimchi—‘The judicious commentator will know how to use much in them that is indisputably true and good; and a facility in understanding these sources is indispensably necessary to every respectable interpreter.’ To the reader of the English Bible, Kimchi is also of value, as he will find the translations generally confirmed, and see how very little that rabbi would have altered. Indeed, a comparison with the rabbies would show that our translators were deeply read in, and diligent in consulting, the best Jewish authorities, and would go far towards proving that we have great reason to be satisfied with, and thankful for, our English translation.” (Commentary—Introduct. VIII.)

Let it not then be supposed that the student of divinity will find little in Kimchi, but rabbinical traditions and fabulous narrations—the direct contrary is the fact.

We cordially recommend the present publication as a most valuable aid to the student, who wishes to become acquainted with the Biblical commentaries of the learned Jewish rabbies, who have laboured so successfully to expound the sacred text. It will very greatly assist in acquiring that familiarity with the style and phraseology

adopted by the best rabbinical writers, which will no doubt induce those who may make the attempt, to wish for a farther acquaintance with those commentaries, of which we have here a valuable specimen.

The worth of the volume is greatly enhanced by six valuable essays by the Rev. Dr. M'Caul, in the form of "Observations," appended to the Commentary on chapters i., vi., ix., xi., xii., xiii.

In his observations on chapter i., Dr. M'Caul refutes the doctrine maintained in "Kimchi's Commentary" on the 8th and 12th verses, that the person designated "The angel of the Lord," is nothing more than one of the many angels to whom he supposes that the governance and guidance of this lower world is committed. The author proves from rabbinical commentaries, that it is not an inference peculiar to Christians, that the Being designated by the title, "The angel of the Lord," is also called יהוה, Jehovah, the name peculiarly applied to God; that this is not a forced construction which has been introduced merely to support Christian doctrines; and that those rabbies who made it their chief care to overthrow every interpretation favourable to Christianity, have nevertheless been constrained by the plain meaning, and frequent occurrence of such passages, to come to the same conclusion.

Kimchi asserts, in his Commentary on Zech. vi. 9—15 (in common with Rashi and Aben Ezra), that the expression, the "man whose name is the Branch," is to be applied to Zerubbabel, and makes this exposition the turning-point of the whole interpretation, both as to grammar and doctrine. Dr. M'Caul vindicates the Christian interpretation of the above passage, by shewing that our English translation has not been adopted merely to suit the Christian interpretation, but that it is essentially authorized by the most celebrated Jewish commentators; and one of these, Abarbanel, who had Kimchi's Commentary before him, nevertheless rejected his interpretation as untenable

The reasons which led this learned antagonist entirely to reject the notion, that the prophecy of "the man whose name is the Branch," can refer to Zerubbabel, are quoted at length. The author proceeds to show that we are therefore compelled to seek for some other person as the subject of the prophecy, and that the tradition of the ancient Jewish Church, and the parallel passages in Isaiah iv. and Jeremiah xxxiii., point out the Messiah as that person; which opinion is fully confirmed by the contents of the prophecy.

The next essay is a defence of the Christian interpretation of Zech. ix. It is first shewn, that "the writings of the Jews furnish an unbroken chain of testimony, to prove that this prophecy was always referred to the Messiah, and that, therefore, the writers of the New Testament did not lay hold of a text, the letter of which seemed to suit their purpose, but applied a passage of Scripture, which the Jewish nation ever regarded as a test to try the claims of every pretender to the Messiahship." After an investigation of the proper meaning of the words, עֲנִי, "lowly," and נוֹשֵׁעַ, "having salvation," Dr. M'Caul replies to the objections raised by the Jews to the applicability of the prophecy to Jesus of Nazareth.

The misconstruction of the 7th and 13th verse of Zech. xi. by Kimchi, and some other rabbies, is pointed out in the observations appended to the commentary on that chapter. After referring to the symbolical nature of the vision, and shewing that it refers to the concluding period of the Jewish history, the translator enters upon the question, whether it has been fulfilled in the history of Jesus, and comes to the conclusion that the narrative of the Gospel, the valuation at thirty pieces of silver, and the purchase of the potter's field, must be authentic, and that it accurately fulfils the prophecy. Dr. M'Caul finally explains the apparent alteration in the above passage, as

quoted by St. Matthew, and shews that that apostle had a direct purpose in introducing the name of Jeremiah, namely, to impress more strongly upon his Jewish brethren the fearful prophecies proceeding from the mouth of two successive prophets.

The interpretation given by Kimchi of Zech. xii. 10, והביטו אלי את אשר דקרו "and they shall look upon me whom they have pierced," is next refuted. The Jewish commentators have evidently felt the urgent necessity for getting rid of the opinion, that the person pierced was the Messiah. And when it has been acknowledged, by some of the greatest rabbies, that it must refer to the Messiah, they have taken refuge in the Talmudic doctrine, of two Messiahs, the Son of Joseph, and the Son of David. Dr. M'Caul defends the Christian interpretation, which is, that Messiah, the Son of David, is the person pierced, and that the Israelites shall mourn because of the national and personal guilt incurred by piercing and rejecting him. He proves that this is the true and obvious interpretation, both from the Jewish tradition, that the passage refers to Messiah, the Son of Joseph, from the determination which Rashi displays to get rid of this explanation, and from the context.

The objection that can be made to the above by the Jews, viz., that the Christian version of the passage just referred to makes God himself the victim whom they pierced, is considered in the observations on the next chapter. The rabbies construe as we do, that remarkable passage, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts," and endeavour to avoid the force of the passage, by saying that the words are ironical. Dr. M'Caul shews that the word עִמִּיתִי, "my fellow," implies that He of whom it is spoken is a divine person, that Messiah is the person spoken of, and that the prophecy was fulfilled in Jesus of Nazareth.

“Dr. Wolff’s Mission to Bokhara.”*

It cannot be necessary for us to say much, in order to recommend an account of this most benevolent and remarkable enterprise to the notice of our readers. Although Dr. Wolff was not permitted to accomplish his earnest wish, in liberating the British officers whom he hoped to have found still surviving in the land of their captivity, his mission cannot have failed to produce a very great and lasting effect in many important respects.

We may justly look upon the attempt itself as a happy token for good as to the times in which we live. A pious Jew goes, literally, with his life in his hand, to attempt the rescue of Gentile brethren. He undertakes a most perilous journey, that, if possible, he may be the means of liberating from the most wretched captivity, those who had been condemned to the most dreadful punishments.

Jews and Gentiles have thus been led to respect and understand each other. Men of different nations and creeds have been instructed by the example set before them, as well as by the doctrines, which this extraordinary journey gave Dr. Wolff an opportunity to inculcate.

We will not anticipate the pleasure which very many will derive from the perusal of the narrative itself, by giving a detail of the various events which occurred as Dr. Wolff was on his way.

After a long and tedious journey, Dr. W. at length approached Bokhara.

When, however, I reached Shahr Islam, the King’s chamberlain (Makhram) was sent to *welcome me*, not Dil Assa Khan; and sweetmeats were sent for me, and the Makhram brought me in the King’s name the assurance of his Majesty’s good will towards me. The

* “Narrative of a Mission to Bokhara, in the years 1843-1845, to ascertain the fate of Colonel Stoddart and Captain Conolly; by the Rev. Joseph Wolff, D.D., LL.D.” In two volumes. London: John W. Parker, West Strand, 1845.

scene then became suddenly changed. Both the Turkomans, Ameer Sarog, and Kaher Kooli, diminished the distance between us. I was dressed in full canonicals the entire distance from Mowr to Bokhara, being determined never to lose sight of my position as nullah, on which alone my safety depended, I soon perceived. I also kept the Bible open in my hand; I felt my power was in the Book, and that its might would sustain me. The uncommon character of these proceedings attracted crowds from Shahr Islam to Bokhara, all which was favourable to me, since, if I was doomed to death, it would be widely known, and the consequences might be even serious to the Ameer himself, of interfering with a sacred character, armed with the Book of Mousa, and David, and Jesus; protected by the word of the Khaleefa of Mowr, supported by the Sultan, the Shah of Persia, the Russian Ambassador, the Assaffood-Dowla, both by word and letters, and the popular principle among the Mussulmans, as testified on my route, in shouts of "Selaam aleikoom," "Peace be with you."

The Turkomans, my guides, were in the strictest sense of the word, *masterless*, for their Aga Sakals, "Lords with the Beard," have only a right to give advice, and to conduct them on their plundering expeditions, but they have no power to punish.—(Vol. i., p. 309.)

Shouts of "Selaam aleikoom" from thousands, rang upon my ear. It was a most astonishing sight; people from the roofs of the houses, the Nogay Tartars of Russia, the Cossacks and Girghese from the deserts, the Tatar from Yarkand, or Chinese Tartary, the merchant of Cashmeer, the Serkerdeha, or grandees of the King on horseback, the Affghans, the numerous water-carriers, stopped still and looked at me; Jews with their little caps, the distinguishing badge of the Jews of Bokhara, the inhabitants of Khokand politely smiling at me; and the nullahs from Chekarpoor, and Sinde, looking at me and saying, "Inglese Saib;" veiled women screaming to each other, "Englees Elgee, English Ambassador;" others coming by them, and saying, "He is not an Elgee, but the Grand Derweesh, Derweesh Kelaun, of Englستاun."

My addresses had been circulated throughout all the parts of Persia, Turkistaun, and Bokhara; my object had become widely understood, and I, doubtless, reaped the fruit of making the object of my mission thus clear and intelligible to all the Mussulman world. Amid the continued shouts of "Selaam aleikoom," I looked closely among the populace, in the hope that I might recognise Stoddart, or Conolly. It was vain.—(Vol. i., p. 313.)

Before we were carried to our assigned quarters, we were brought, what they emphatically call "*Bala*," up to the palace of the King. This is situated on a lofty eminence. When we reached it, the Serkerdeha, *i.e.* the Grandees of the empire, were just leaving it, riding upon horseback. The people crowded in masses on me, demanding, "What book have you in your hand?" I replied, "The *Tourat-e-Moosa* (Laws of Moses), the *Saboor-e-Duwood* (Psalms of David), and the *Anjeel-e-Esau* (Gospel of Christ), and the Prophecies of Daniel, Isaiah, Ezekiel, Jeremiah, &c." Devoutly did those

poor unenlightened souls touch the book. At the entrance of the palace gate we were ordered to dismount from our horses. Only the Grandees of the empire, and the Ambassadors of the Sultan of Constantinople, of the Shah of Persia, should they come to Bokhara, are permitted to enter the palace gates on horseback. No Christian, Heathen, or any other ambassador, is allowed that privilege. Singular to say, however, I was allowed this privilege at my audience of leave, prior to my departure from Bokhara.

Previous to our entrance, one of his Majesty's Makhrams appeared before me, and said, "His Majesty condescends to ask whether you would be ready to submit to the mode of Selaam," (for Stoddart Saib refused, and drew his sword.) I asked, "In what does the Selaam consist?" He replied, "You are placed before his Majesty, who will sit upon the Bala Hanah, (from whence Balkan is derived,) and the Shekawl (Minister of Foreign Affairs) will take hold of your shoulders, and you must stroke your beard three times, and three times bow, saying at each time, "Allah Akbar, Allah Akbar, Allah Akbar,"—"God is the greatest, God is the greatest, God is the greatest." "Salaamat Padishah,"—"Peace to the King." On being asked if I would do so three times, I said, "Thirty times, if necessary." Entering the gate, we were desired to sit down upon a stone seat, and after a few minutes' delay, were ordered to send up our letters.

After the letters were sent up, we were brought before the King, Dil Assa Khan, and myself. His Majesty was seated in the balcony of his palace, looking down upon us: thousands of people in the distance. All eyes were bent on me, to see if I would submit to the etiquette. When the Shekawl took hold of my shoulders, I not only submitted to his doing so to me three times, but I bowed repeatedly, and exclaimed unceasingly, "Peace to the King," until his Majesty burst into a fit of laughter, and, of course, all the rest standing around us. His Majesty said, "Enough, enough, enough." We were then ordered to retire. The Shekawl, an officer who answers to our Secretary of State for Foreign Affairs, then assured me that his Majesty had smiled upon me, and exclaimed, "What an extraordinary man this Englishman is, in his eyes, and his dress, and the book in his hand."—(Vol. i., p. 319.)

Notwithstanding this favourable reception, Dr. W. was often in great peril, especially when exposed to the intrigues of those most unjust and wicked men, who had succeeded too well in their cruel and deceitful plans for the destruction of these brave officers, Colonel Stoddart and Captain Conolly.

Habeeb, one of the guards who watched me, came one day weeping in my room, and said: "Curses, thousand curses, to Abdul Samut Khan; he has at last succeeded in inducing the King to send

an order here to put you to death immediately on his return." Scarcely had he done, when servants of Abdul Samut Khan entered my room, and showed to me actually a letter from Abdul Samut Khan to one of his officers, writing to him: "Hasrat" (his Majesty) "has at last decided to put to death the Englishman, and nothing will save the man! Let him go to the devil; what business had he to come to Bokhara?" I looked at the seal, it was the seal of Abdul Samut; I wrote, therefore, in my Bible these words:

"My dearest Georgiana and Henry,
I loved both of you until death,
Your affectionate husband and father,
"JOSEPH WOLFF."

—(Vol. ii., p. 92.)

On another day, my servant Abdullah entered my room in a furious way, and said—"Now they are going to kill you, and what shall I do here? I have no money for going back. Give me a letter to the Ambassador of your nation at Teheraun, to make me a present of two thousand tillahs; if not, I will kill you now. If you do so before the Ameer sends this order, I will get some khoja (saint) to speak in your behalf." I took a stick, and gave him such a beating as I never gave to any one, and I turned him out of the room and out of my service; but Abbas Kouli Khan (the Persian Ambassador) besought me to keep him again, as it would not be safe at Bokhara to suffer him to run about and excite, perhaps, the populace against me. So I took him again, which made him only more impertinent; and the villain Abdul Samut Khan encouraged him in it, and sent me word that I should give him a sum of money, in order that he might not play the haramzeday, *i.e.* the traitor. However, I must not go into details of what I suffered at Bokhara by that villain Abdul Samut Khan, and my servant Abdullah. I can only say, that I frequently wished that the King of Bokhara would not delay my execution, in order to have peace for ever; and I must say, that it was an inconsiderate act of Colonel Sheil to send to me a demand from that villain from Bokhara to England; for, by the items, he (Colonel Sheil) ought to have seen that the promise was extorted from a poor prisoner who had death before his eyes.

I was very ill one morning. On awakening from sleep, Abdullah screamed: "I have committed a great error by coming to Bokhara with an Infidel." I said, "Do you not perceive that I am very unwell?" Abdullah, in a most malicious manner, replied, "Then be well—all the same to me."

Usbecks from Bokhara, who were present, and the guards of the King, observed—"They try to kill this poor Englishman by annoying him;" and another observed, "It is all at the advice of that villain Abdul Samut Khan, who wishes to bring our Ameer into difficulties with the English, and the villain would like to see Bokhara destroyed, and he himself gain by it."

The kindness I experienced from Abbas Kouli Khan at this trying period, when so many evils beset my path, and my life was on the brink of destruction, I must ever remember with the deepest

gratitude, though he was by no means without apprehension for his own fate, but laboured, as all at Bokhara must, under terrible misgivings of his own personal safety. Abbas Kouli Khan was formerly Governor at Bushire, in the Persian Gulf, and therefore acquainted with English people. He was a man of a higher sense of honour than I had ever met among the Persians. When he perceived that I could not eat horseflesh, and tea with salt and milk, and besides this, rice only half-boiled, he sent me daily a pilaw of his own cooked in the Persian style; and as he perceived that I was in danger of being murdered by the guards set over me by the King, or by Abdullah my servant, or Dil Assa Khan, he sent one of his own servants to sleep in my apartment; and as he soon saw that I had an attack of the "rishta," he sent one of his own physicians to bleed me.—(Vol. ii., p. 95.)

Dr. W. was, however, wonderfully delivered by the merciful care of that gracious Providence which has preserved him in the midst of so many dangers, to which he has been exposed, on his various journeys among distant and barbarous nations; and, while we are thankful for his preservation, we cannot but pray most earnestly, that the dark habitations of violence which he visited, may speedily be blessed with the light of that Gospel, which alone can give peace, and bring righteousness among those who are now the slaves of the oppressor.

Although we must leave our readers to learn from the book itself, most of those details of stirring interest, with which the narrative abounds, we subjoin a few quotations from the work, which refer to the state of the Jews in those remote countries, which Dr. W. was led to visit.

The following is the account which Dr. W. gives of the Jews in Bokhara and Yemen, amongst whom Dr. W. had preached the Gospel on a previous occasion, when he travelled as a missionary expressly to the Jews:—

The Jews in Bokhara are 10,000 in number; the Chief Rabbi assured me that Bokhara is the Habor, and Balkh, the Halah of the 2d of Kings xvii. 6; but that in the reign of Ghengis Khan they lost all their written accounts. At Balkh the Mussulman mullahs assured me that it was built by a son of Adam, that its first name had been Hanakh, and afterwards Halah, though later writers call it Balakh, or Balkh. The Jews, both of Balkh and Samarcand, assert

that Turkistaun is the land of Nod, and Balkh where Nod "once stood." In this land of Cain the Jews bear a *mark*, by order of the King of Bokhara, in order that no Mussulman may give them *Salaam*, peace. To Rabbi Joseph Mooghrubee, an African, the Jews of Bokhara owe the restoration of their ancient customs: they had nearly lost all trace of them in their sojourn among the Muhammedans. This great man, I was assured by his son-in-law, Rabbi Pinehas Ben Simah, used to say, "Oh, Lord, when will the time come that the followers of Jesus will take possession of these countries?" This son-in-law is now a Christian, and was converted by me; and so are many others of the Jews at present in Bokhara. Jews came to me here from Samarcand, Khokand, and other places. The total population was then about 13,600. I found the epileptic convulsion, which produced such an effect for Muhammed among a people who call "gasping" inspiration, currently handed down; and I have little doubt that, like madness and idiotcy, they were no mean agents of his power among a people that look on the victims to these maladies as the inspired of God. The tradition is an old one at Bokhara, that some of the ten tribes are in China. I tried the Jews here on various points of scriptural interpretation, particularly that important one in Isaiah vii. 14, עַלְמָה, (*virgin*). They translated it as we Christians do, and they are in total ignorance of the important controversy between Jews and Christians on that point.—(Vol. i., p. 14.)

Here I may as well notice the Jews of Yemen generally. While at Sanaa, Mose Joseph Alkaree, the Chief Rabbi of the Jews, called on me. He is an amiable and sensible man. The Jews of Yemen adhere uniquely to the ancient interpretation of Scripture in the passage Isaiah vii. 14, "A virgin shall conceive," and they give to the עַלְמָה, the same interpretation, *virgin*, that the Christians do, without knowing the history of Jesus. Rabbi Alkaree asserted, that in Isaiah liii. the suffering of the Messiah is described as anterior to his reign in glory. He informed me that the Jews of Yemen never returned to Jerusalem after the Babylonish captivity; and that when Ezra wrote a letter to the princes of the captivity at Tanaan, a day's journey from Sanaa, inviting them to return, they replied, "Daniel predicts the murder of the Messiah, and another destruction of Jerusalem and the Temple, and therefore we will not go up until He shall have scattered the power of the holy people, until the thousand two hundred and ninety days are over." I demanded, "Do you consider these days to be literal days?" The Alkaree replied, "No; but we do expect the coming of the Messiah from the commotions now going on at Yemen. We think he begins to come from Teman, *i.e.*, Yemen, for you see the tents of Cushan are now in affliction, and the curtains of Midian tremble. There is now war in the wilderness unprecedented in our memory. There are twelve gates at Sanaa. As soon as one of them, the Bab Alstraan, which is always kept closed, is opened, we expect *Him*. Rechab and Hamden are before it." I then expounded Isaiah liii., and read him the holy history of Jesus. He said, "Your exposition

is in better agreement with the ancient interpretation; I approve it much more than that of our nation, which ascribes the passage to Josiah." This kind Jew assisted me in the distribution of Testaments among his people. Sanaa contains fifteen thousand Jews. In Yemen they amount to twenty thousand. I conceive the total population of the Jews throughout the world amounts to ten millions. I baptized here sixteen Jews, and left them all New Testaments.—(Vol. i., p. 60.)

The synagogue at Bokhara and the towns of Bokhara and Samarcand are thus described :—

The synagogue of the Jews at Bokhara is a very ancient building, but quite out of repair. The Ameer gave his consent, during my stay there, to the Jews to repair the synagogue a little, but not to extend the ground. They have here an ancient MS. of Daniel, and in chap. viii. is the number two thousand four hundred, instead of two thousand three hundred.

Though the King of Bokhara is a friend to none, yet he seems to have some predilection for the ceremonies of the Jewish religion, and frequently goes to the house of Rabbi Simha on the day of Tabernacles, and sees them celebrate that feast, and partakes of their dinner. He has never seized on a Jewish woman as he has done on the wives of his great ministers.—(Vol. ii., p. 2.)

Bokhara is situated in 39 deg. 27 min. north latitude, 80 deg. 19 min. east longitude. It is surrounded by deserts, and watered by the little river Wafkan, which flows between forests of fruit-trees and gardens. It has eleven gates, and a circumference of fifteen English miles; three hundred and sixty mosques, twenty-two caravanserais, many baths and bazaars; and the old palace called Ark, built by Arslan Khan one thousand years ago, and has about one hundred splendid colleges. The houses have neither roofs nor windows. The population amounts to one hundred and eighty thousand, composed of *Tatshicks*, Nogays, Affghans, Mervee, Uskbecks, and ten thousand Jews, who are dyers and silk traders, and must wear a small cap, and girdle round their waist, to be distinguished from the Muhammedans. There are several thousand slaves. There are three hundred merchants from Scinde, and many derveeshes. Whole streets contain nothing but shops and magazines for merchants from all parts of Turkistaun, Cashgar, Hindustaun, and Russia. There are great numbers of country houses, with gardens, called *Jehaar-Baghs*, all around Bokhara. Most delightful villages are to be found eight miles around Bokhara. A sickness prevails, chiefly in the city, called *Rishta*; an immense worm comes out of the knees, and makes people frequently lame for life: it is ascribed to the water. Ophthalmia is also prevalent. There is only one Jewish physician, of some skill, who prides himself on knowing the sense of the word "antimonial," and perpetually uses it, as Abdul Samut Khan prides himself on knowing how to say, "Halt! front!"

Karkèe, near the Amoo, is a strong town, with one hundred and fifty houses, about one hundred English miles from Bokhara. In the cities of Oratessa, Karabrol, and Jesagh, the usbeck chiefs called Sukerdeha, have their country houses, but they are now much oppressed by Nair Ullah Behudur, the present king of Bokhara, who often takes possession of their wives and sons. * * * * The chief of the Mullahs at Bokhara has the title of Mullah Kelaun (grand Mullah), a man of excellent character, who deploras the murder of poor Stoddart and Conolly.

Of Samarcand, the rival city, formerly the place of residency of Timur, in the midst of the beautiful valley Soghd, I have to remark, that it was not long since the seat of the King of Bokhara in the time of winter, but as this town is frequently in a state of mutiny, he seldom goes there. It was known in the time of Alexander the Great by the name of Marakanda Regia Sogdianorum, and contains the Sepulchre of Timur. It is still the seat of Oriental literature, and called "The ornament of the face of the earth." It has a wall of clay, and forty thousand inhabitants; a beautiful palæce, and many houses of marble; many mosques and colleges. It was formerly inhabited by Chinese, who manufactured paper of silk, and it once had the name of Bokhara-Tsheen, but received the present name from the Conqueror Samar, after Christ 643. Oologh Beyk erected there an observatory. There are two thousand Jews there.—(Vol. ii., p. 3—5.)

The following statement shows the degraded condition of the Jews in Bokhara, where they have long been subjected to cruel oppressions :—

The Jews of Bokhara have taken courage, and called on me. The name of Sir Moses Montefiore, and the rumour of his exertions for the benefit of the Jewish nation, have reached their ears, and those of their brethren in Samarcand, Balkh, Khokand, and Herant; and Sir Moses Montefiore will be surprised to learn, that his exertions in behalf of the Jews have drawn the attention of the Jews in those distant regions to the doctrines of Christianity; for many Jews, when at Bokhara, observed to me that the religion of the Gentiles in England must absolutely be better than that of Muhammed, as the proceedings of Sir Moses Montefiore, in behalf of the Jews, are not only tolerated, but also countenanced, supported, recommended, and eulogized. And about Rothschild they say, that, in a country where one can so openly make a display of one's property, the religion of that nation must be better.—(Vol. ii., p. 28.)

The danger in which Dr. Wolff was placed did not deter the Jews from visiting him :—

What I suffered all the time of the King's absence I cannot

describe. The good Abbas Kouli Khan sent me victuals constantly from his table, in order that I might not be poisoned by Abdullah. In the night time he took possession of the key of my room, in order that I might not be murdered, and kept his servant in my room to protect me, as I have mentioned. Every moment a spy from the King came to ask what I did. The Jews, however, had the courage to come, and I advised them to come, when the King's Makhrams were with me; when each of us looked in a Hebrew Bible, as if we were reading, and thus carried on our conversation in Hebrew in the presence of the Usbecks, who all the time believed that we were reading in the book by turn, whilst I learnt every particular of the conduct of the King and the Nayeb towards Stoddart and Conolly, particulars of the death of the latter, and of the licentious and tyrannical conduct of the King. Conversations not political we carried on in Persian.—(Vol. ii., p. 103.)

“Modern Judaism Investigated.” *

“THEY make broad their phylacteries, and enlarge the borders of their garments.” This was one of the distinguishing marks of the Pharisees who lived in the time of our Saviour; and it may well be said that their successors, who live in our days, are not less strict and superstitious than they were in these observances.

Mr. Margoliouth's book furnishes us with information concerning the mode in which the phylacteries are used by modern Jews; the estimation in which they are held as amulets, charms, &c.; and the absurd and superstitious fables connected with the talith, the fringes, and the signs on the door-posts. The account he gives may well make every

* “The fundamental principles of Modern Judaism Investigated; together with a Memoir of the Author, and an Introduction: to which are appended a List of the Six Hundred and Thirteen Preecepts; and Addresses to Jews and Christians.” By Moses Margoliouth, of Trinity College, Dublin. London: B. Wertheim, 13, Paternoster-row; Evans and Ducker, Chester; W. Curry, jun., and Co., Dublin. 1843.

one who loves Israel say, "How are the mighty fallen ! how is the gold become dim, and the most fine gold changed !" "Judah was the sanctuary" of the Most High, and "Israel his dominion ;" "but they have turned to their own way and gone astray." And this interesting volume contains abundant proof of the sad effects of following the commandments and doctrines of men, instead of seeking for the truth which God has graciously revealed unto us.

We cannot attempt to follow the author in his various investigations on these subjects. He brings abundant evidence to show that while the Jews have been looking to their phylacteries, m'zuzah (signs on the door-posts), and fringes, to "preserve from sin," to "atone for sin," and to "secure from hell-fire," they have lost sight of the righteousness of God.

Cumbersome, varied, and trifling as these observances are, it is a melancholy recollection which forces itself upon us, that the effects produced by tradition and superstition in the Jewish Church, have met with their counterpart most completely among Christians. We cannot be much surprised when we find Maimonides, who lived in the darkest ages (A.D. 1170), saying :—

Be it known unto you, that every city of a Nazarene nation, in which they have a place of folly (the name given by Jews to a Christian place of worship), which is, doubtless, an idolatrous house, is strictly prohibited to pass through such a city intentionally, and more especially to dwell in it ; but we who are, in consequence of our sins, under their power, are obliged so to do, for it has been fulfilled in us, "And there ye shall serve gods, the work of men's hands, wood and stone." (Deut. iv. 28.) And if such is the law relative to the city, how much more with the idolatrous place itself, which it is almost unlawful to look upon, much more so to enter."—(*Modern Judaism*, p. 37.)

And Rabbi Isaac says :—

And even in their places of worship, idols of silver and gold, and graven images of stocks and stones, have not as yet ceased ; especially the images of bread, which they serve and worship, as they were accustomed to do a long time ago, and they do all these things contrary to the doctrine of Jesus.—(*Modern Judaism*, p. 37.)

Although in God's great mercy this foul stain has been wiped away from many of the Churches of Christ since the Reformation, and a faithful testimony has been borne against these iniquities, it is humiliating to the boasted intellect and wisdom of man, to see how Jews and Christians fall into the most puerile absurdities, as soon as ever they attempt to follow mere human teaching in matters of faith.

Mr. Margoliouth points out the great similarity that exists between the Rabbinical talith and the Popish scapular.

The following account of the different Societies, which are to be met with among the Jews for religious and literary purposes, may serve as a specimen of the work:—

Since very little is known about the different Societies existing among the Jews, it will be desirable to give a short sketch of a few of them, especially of the literary ones; for besides their many benevolent Societies, which are highly commendable, (for every one at all acquainted with the Jews must acknowledge that their national character is generous and warm-hearted,) they have numerous literary Societies, a few of which I will endeavour to describe.

The first and most important is the Babylonian Talmud Society; designated חברה ש"ס, *Chevrah Shas*, whose object is to study and to promote the study of the Talmud. All the members constituting this Society are first-rate Talmudists, and most respectable. The following are a few of its rules:—

No one can be admitted into this Society unless he is able to read the Talmud with facility, and understand it thoroughly; he must also be recommended by members; his character must be blameless; and he is required to pay a certain sum into the Treasury. During the first three years he is considered a junior, or, as he is called by them, שמש, *Shamesh*, i. e. steward; he has no vote; but is required to carry out notices for convocations, to collect subscriptions, &c. All, whether rich or poor, must observe these rules. At the expiration of three years, he is to pay another sum of money, and to make a feast for the members of the Association, and he then becomes a lawful member. If the candidate for admission happens to be the son of a senior member, he is entitled to certain privileges. Every member must be an annual subscriber; with which subscriptions schools are established, books bought, and poor Talmudic students clothed, &c.

Every member must read a folio every morning; after public morning prayers all the members are required to meet in the *Beth*

Hamedrash, or college, (which is generally near the synagogue,) and to read it together; but as some are occasionally prevented from attending public service, they must read it by themselves at home; but as many of them as attend the synagogue, immediately after service, retire to their college in their *talith* and *t'phillin*, and read it, and discuss it together. They attempt to reconcile many glaring contradictions and unfounded assertions; a great deal of ingenuity and acuteness is displayed, and thence arise numberless disputes. Of these disputes they are passionately fond; and it is an object of the highest ambition to defend their own tenets, and to attack those of their opponents. All those Talmudists are capable of reasoning powerfully upon any subject with which they are acquainted. The Chief Rabbi always presides, and is umpire, to avoid endless controversy; for there are sometimes a hundred together, and sometimes a great many speak at once. At the conclusion of a treatise (for the Talmud consists of thirty-six treatises), every member must be present; then is a time of rejoicing; they provide wine and biscuits and partake of them immediately after the conclusion. The Patron delivers a lecture, showing the connexion between the treatise just finished and the following one. If it happens to be on a fast-day, the fast is made null and void, and they are very ingenious in arranging the readings in such a way as to make them end on a fast-day. Once in seven years the whole of the Talmud is concluded; when a great feast takes place, which is a day of great rejoicing. Rabbies are invited from different places to attend; for its conclusion varies in their respective towns; a great many honours are conferred upon such as have distinguished themselves in discovering something new, or in appearing to reconcile some really irreconcilable statements.

The Babylonian Talmud is more studied than the Jerusalem Talmud. They were compiled by different rabbies at different periods. The following is a brief view of their origin:—

After the destruction of Jerusalem, and the awful calamities which befel the Jews in Alexandria in the second century, Jewish learning found a retreat partly in Judea, and partly on the borders of the Euphrates. The learned Jews of Judea established a school at Janina, which at a subsequent period, was removed to Tiberias, over which the descendants of Hillel presided in lineal succession, under the title of נשיא, *Nasie*, or *Prince*. About the beginning of the third century, i. e., about A. D. 230, Rabbi Jehudah, then being *Nasie* or *Prince* (who is also called הקדוש, the *Saint*), compiled the *Mishnah*, from the opinions of 170 rabbies. About a century afterwards, a disciple of his, Rabbi Jehochanan by name, the Principal of a College at Tiberias, in Judea, compiled the various opinions of about 200 learned rabbies, explanatory of the *Mishnah*, which is called *G'mara*, or *completion*; for though the *Mishnah* was perspicuous to the superior understanding of Rabbi Jehuda, it was hardly intelligible to the majority of readers; Rabbi Jehochanan added therefore the *G'mara* to the text of the *Mishnah*, and denominated it הלמוד ירושלמי, the *Jerusalem Talmud*. About the same

time, Martin, Bishop of Tours, had the audacity to maintain that the Emperor is inferior in dignity to one of the Presbyters.

The Jews, who settled on the borders of the Euphrates and Tigris, established three schools there; one at Nahardea, another at Pumbeditha, and a third at Sura; all in the dominions of the kings of Persia. These Persian, or, as they were commonly called, Babylonian schools, would not at first subscribe to Rabbi Jochanan's productions. In the sixth century, or about A.D. 512, therefore, Rab-Ina and Rab-Ashi compiled the opinions of about 1,300 of their learned men (who were far more numerous than those of Judea), which is also called G'mara, or completion, and added it to the Mishnah (as it was admitted by all), and designated it the הלמור בבלי, *Babylonian Talmud*, and very properly so, for it is an extraordinary Babel, or most inconceivable mixture of political economy, ethics, a little astronomy, logic, metaphysics, jurisprudence, allegories, and fables, of the most ridiculous and contemptible nature, &c., whilst at the same time it contains many valuable truths and many other subjects worthy of attention. Every thinking Talmudist must own that Rab-Ina and Rab-Ashi made a very unhappy selection. This is a great deal more extensive in its materials than the Jerusalem Talmud.

In the same century, the Roman Pontiffs struggled hard for universal dominion, the Benedictine order arose, Evagrius wrote a fabulous ecclesiastical history, and Gregory wrote his epistles and dialogues, in which he manifests a most shameful and superstitious weakness, and an extreme aversion to all kinds of learning. Ennodius, a Bishop of Ticinium, now Pavia, disgraced his talents, and dishonoured his eloquence, by his infamous adulation of the Roman Pontiff, whom he elevated above all mortals. Isidore, Bishop of Seville, wrote his Commentary. To these may be added the writings of heretics that distracted the Church at that period.

Having thus given a bird's-eye view of the origin and progress of Jewish tradition, the reader will be able to form some idea how the Talmud came to have such authority, how the system arose, and how it gained the immense influence it now possesses, by viewing and comparing the authority and immense influence which the writings of the Christian Fathers of that period possess over the deluded votaries of the Church of Rome.

The second literary Association is called חברה משנה *Chevrak Mishnah*, or Mishnah Society; into which inferior persons are admitted, because it is considered much easier than the Talmud. It is conducted on the same plan, only with less pomp. The members of this Society who happen to be members of the Talmud Society, read the appointed chapter in the Mishnah before morning service. In fact, every member of the Talmud Society is a member of the Mishnah Society. As the Mishnah is a great deal less than the Talmud, it is concluded once in three years; so that in every Beth Hamedrash in Poland are to be seen two large tables at each end of the room, crowded with Jews, who study those books in their talith and t'phillin, and display much earnestness. Some poor Jews, who are rather ignorant, sit by them, and listen to the explanation,

so that some instruction is afforded to the poor and ignorant. When a rich Jew dies, he sometimes leaves a legacy for poor but learned men; that every morning during a whole year they may read in his behalf a chapter in the Mishnah, which he thinks will alleviate his tortures in purgatory; according to their opinion even the most righteous Jew must lie eleven months in a purgatory.

The third literary Association is called חברה עין יעקב, *Chevrah Ain Yakob*, or Ain Jacob Society, also designed for promoting the reading of that book which is called אגדות, *Agadoth*. It consists of all the allegories, fables, absurdities, indecencies, and wonders found in Talmudic lore. Mr. Finn, in his "Sephardim," rightly styles it "one of the most trashy and cumbrous impositions that ever depraved a nation's intellect, or undermined their moral principles, not superior, if equal, to the Khoran, and only one step above the legends of Hindoo Brahmins: containing indeed a few spangles of gold, the relics of a pure tradition, but the greater part being of base metal encrusted with a poisonous oxide." If the rabbi who took the trouble to extract all the above-mentioned articles, had published an edition of the Talmud without them, he would indeed have wrought a good work; for the Talmud purified from these abominations would certainly present a noble specimen of Hebrew literature.

Maimonides was very anxious to have them all abolished from the Talmud. Had he but braved the displeasure of our rabbies more firmly, he would have certainly written against these absurdities; but he has not left us in the dark, after all, concerning his opinion of these Agadoth. In his "Moreh N'bochim," or "Guide to the Perplexed," we find the following passage as an excuse for not explaining them:—"And if one of the many foolish rabbies reads these histories and proverbs, he will find an explanation not necessary; for to a fool everything is right, and he finds no difficulty anywhere. And if a really wise man reads them, there will be but two ways in which he will consider them. If he take them in their literal sense, and think them bad, he will say, This is foolishness; and in so doing he says nothing at all against the foundation of the faith." He also wrote to Rabbi Joseph,—"Beware of wasting time in the exposition and laborious poring over the G'mara; for I have read much therein, and drawn from it but little profit." No wonder, therefore, that the writings of that truly learned man were often condemned to the flames; but it is rather surprising that he is now held up as an advocate for G'mara, though the Talmud expressly pronounces that "those who reject the Agadoth, as did Zadok and Baithos, are deniers of the law, and as such are condemned on account of the greatness of their wickedness and sin, for ever, even for ever and ever."

It is most distressing to see crowds of aged Jews sitting in the Beth Hamedrash, and reading the Agadoth, thinking that they thereby do God service. The members of this Society are generally to be found reading it about half-past two o'clock, p.m. It is the reading book of aged Jews who are no longer able to join with the young men, whose mental capacities are in their vigour, in discussing

difficult subjects contained in the Talmud; for *Ain Jacob* is considered light reading. It is a book which might be classed with "Tom Thumb," or "Jack the Giant-killer." A great number of tradesmen get poor young students to read it with them. The rules of the Society are somewhat similar to those of the two former.

The fourth Association is termed *הבריה מקרא*, *Chevrah Mikra*, or Scripture Society. Its object is to read the Scriptures together daily at the Beth Hamedrash. The appointed hour is before public evening prayers. It is conducted by a very learned man, who reads aloud; and all the members listen with profound attention. There is no disputing here, but every thing is in perfect order. Questions are asked, but in a spirit of humility. The commentaries employed for that purpose are those of Rashi, or Jarchi, Kimchi, Aben Ezra, Abarbanal, M'zudoth, David, &c. The members of this Society have a profound knowledge of the Scriptures. Since the "London Society for promoting Christianity amongst the Jews" began to accommodate the Jews abroad with cheap copies of the Old Testament, free from all the above commentaries, there is generally to be found in every large town inhabited by Jews, in Poland, and Russia, a Society of young men, called *הבריה תנ"ך*, *Chevrah Tanach*, whose object is to read the Bible without any comment; for which purpose these young men have a room to themselves, for the Beth Hamedrash would not be allowed for that purpose. All these young men are sceptical about the Rabbinical oracles; and it is most probable that the present movements amongst the Jews, and the cry for Reformation, and "No Rabbinism," owe their existence, under God, to the London Society, in giving free course to the oracles of God among the Jews, to whom they were first committed.

The fifth Association is called *הבריה תורה*, *Chevrah Torah*, or the Law Society, whose object is to study the Pentateuch, with all the Cabalistic commentaries, viz., Zohar, Medrash, Yalkut, Alshich, &c. Alshich is a great favourite with them. This Society consists of all kinds of tradesmen, who are busy the whole week, and can scarcely find time to attend the synagogue. They assemble themselves on the afternoon of Saturday in the Beth Hamedrash (as it is read only there for their benefit), when their Principal reads the Pentateuch aloud and explains it, so that the most ignorant can understand. It is indeed a wonderful scene to behold a Jewish Beth Hamedrash in Poland on a Saturday afternoon; to see ten or twelve large tables surrounded with pious Jews, who have a zeal for God. Were even their greatest enemy to visit such a scene, he would be struck with their piety. It would inspire him with a spirit of love and affection, and his prejudice would be turned into sincere respect for the Jewish nation; but the fact is, their real state is far from being known and considered by the majority of British Christians.

The Torah Society have a fast-day on the seventh day of the month Adar, (which is generally about the end of February or beginning of March,) as it is supposed that Moses died on that day. This year (1843) having two Adars, the 7th of the first Adar happens on the 7th of February, and the 7th of the second Adar on the 9th

of March. It often occurs that a person is member of all the Societies.

Thus I have given a brief view of a few of their literary Associations, all of which tend to keep learning alive, and always secure a great number of learned men among them.—*Modern Judaism*, p. 84, note.

We trust that this extract will suffice to induce many to consult the work itself, which contains much important information on the different subjects which it treats of.

Eldad and Medad: a Dialogue, by Stanislaus Hoga.

THE learned author of this pamphlet has here recorded his opinion of the dangerous effects produced by the Talmud, and stated his reasons for believing in the New Testament.

We most heartily wish that many of his brethren may be induced seriously to consider the awful responsibility which attaches to those who continue to advocate a system of which Mr. Hoga, speaking from ample experience and extensive observation, says :—

Alas! it is the Talmud which has rooted out Israel's chosen and hopeful plants; it is that great destroyer who has slain all their first-born from the womb, and who stifling them as untimely births which never saw the light, has plunged and hid them in his dark lazy deep, where he reigns in regions of endless night. The world has really no idea of the great mental power and vigour of thought which has been wasted, destroyed, and swallowed up by the bottomless gulf of Talmudic sophisms and profound nonsense. Indeed, the loss of Jewish geniuses in so many ages, caused by the Talmud, is more to be lamented than the destruction of their beautiful house which was a prey to flames; inasmuch as in the future no vestige will remain of the wrecks and ruins of these geniuses, as none will be able to recognise them, estimate their loss, and deplore the glory which is departed from Israel.—(p. 16.)

When we consider the influence of the Talmud on the common people, we cannot but pronounce it most pernicious; not by making them criminal, but by perverting their natural good qualities, demoralizing their honesty, and degrading their feelings of honour, in which they might, if that influence were not, have excelled more than any other people. If you have ever heard of a Jew brought to

a court of justice for some fraud, you may depend upon it that the cause of it was some slightly conceived maxims of the Talmud. If you have ever heard of a Jewish fop who was not brought to a court of justice, you may be sure that he has snatched a little more of Talmudic maxims than the former. There is no medium for the Jewish people; they must be either very much esteemed or utterly despised.—(p. 15.)

O! could you but contemplate the deluge of Jewish books, the enormous magnitude of the progeny of the Talmud, and its prodigious secret daughter, Cabbala, who, though invisible, and entirely unknown to the world, rules mysteriously with an imperial power over the Jewish nation, and encircles them with her charming wand: O! if you could view these silent monuments of immense labour and unrelenting industry of men endued by nature with the strongest faculties, who, if the Talmud had not decoyed them, would have been a blessing to their nation, whereas, through the Talmud, they have wasted their strength for nought, exhausted all the treasures of human reason in building castles in the air, of the most subtle conceits, of which the world can form no idea, and consumed their vigorous mind, in plunging it in an unfathomed abyss of delusive shadows, which have neither foundation nor reality; if you could estimate, I say, this great damage of intellect, then you would confess, as I do, that neither the Romans nor the Greeks, neither Spanish Inquisition nor Damascus fiends, have ever caused to the Jews such a lasting loss as that which the Talmud has caused to them, and can, therefore, as a most injurious book, not be the receptacle of true religion.—(p. 20.)

Interest taken in Jerusalem and Palestine.

ALTHOUGH there is great reason to mourn over the apathy and indifference which are manifested by thousands, when reference is made either to the doctrines or the history of the Bible, there are many tokens for good, which prove that the interest which is felt in sacred things is on the increase.

One of the encouraging signs of the times in this respect, is the great number of persons who are led to visit the Holy Land. Visitors in considerable numbers hasten to Judea. A journey to Palestine is often undertaken as a means of restoring that health which has suffered from

the continued pressure of important duties. Others, again, actuated by motives of laudable curiosity, feel it to be their greatest pleasure to say, "Our feet shall stand within thy walls, O Jerusalem." They go, not as the votaries of a debased and degrading superstition, but with their Bible in their hand; and although they know and experience the solemn importance of that great doctrine, "God is a Spirit, and they that worship him must worship him in spirit and in truth;" although they deplore the sad attempts which have been made to set forward the service of God by those ceremonies and outward forms which can never fail to injure and perplex all those who rest in them, or look for help from them, instead of leading them to the only fountain of truth and peace, still they are instructed and profited by what they see and hear on the very spot where eternal truth was revealed and redemption completed. As a recent traveller * has well observed,

Past ages came rolling back upon me while I stood in the midst of scenes which had supplied matters of record for all time and all memory, things which can never really grow old, intermingled as they are, and will be, with the various streams which make up the broad current of man's moral history from beginning to the end. It is difficult to make other minds exactly sensible of the process which my own underwent while taking the first general survey of Jerusalem and its surrounding objects of eternally-enduring interest. I think it can be understood only *at Jerusalem*. My Bible has ever since been almost like a new book to me. It is true, I do not believe any of its records the more for having been at Jerusalem; but I find an indescribable freshness and reality about every narrative as I peruse it, and as I suffer my recollection to bring the scene of it before me, whether it refer to the triumphs and the glory of David and of Solomon, the vengeance of Jehovah upon a favoured, but faithless people, or the wonders of redemption effected for a fallen world.

And so viewed externally, and especially from the east, the desolation of Jerusalem is not so apparent, except when the eye glances upon the great Mosque of Omar, occupying the site where once stood the temple in its majesty and its glory, and then it is that the tide of wondrous history rolls through the awakened mind, and the image of her former self rises in marbled majesty amidst the

* The Rev. G. Fisk.

imagined songs of priests and Levites, and the attendant trains of Solomon and David, her kings. The sense of contrast then at once takes possession of the mind, and is confirmed, to the exact letter of Scripture, by an hour's walk in her lonely and silent streets, amidst her dim and darkened habitations, where the sound of one's solitary footsteps keeps time to the cadence of saddening thoughts which crowd upon the soul. I never felt, though I have firmly believed, the dread realities in which prophecy has developed itself, till I stood within the walls of Jerusalem, and till I gazed on the mountains and valleys of Palestine. I think if I had gone forth a sceptic, I should have returned a believer. Either the Bible must be true, or Judea an unreal thing, an inexplicable phenomenon. In its reality, and in its present condition, lies the proof which even the pride of human reason cannot reject, that the page of inspiration is the depository of immutable truth, the text of unerring appeal, of which Judea is a living commentary and interpreter.

And among those who cannot enjoy the privilege of actually visiting the scene of such unexampled mercy and unequalled suffering, there are many who think of the land of Israel with kindling emotion. They are in some good measure alive to the claim which it has upon their affections and sympathy ; and while they thankfully acknowledge the blessings which we enjoy, in the spiritual advantages which have been bestowed upon ourselves, they remember those who dwell in the literal Zion. Thus the Bishop of Glasgow, in a sermon preached at All Souls', Langham-place, on the Second Sunday after Trinity, observes :—

But a far loftier object must present itself to your imaginations, when you think of the thousands and tens of thousands who, year after year, are attaining the privilege of joining in your prayers and praises in all parts of the world, on the vast continents which occupy the remoter portions of the globe, in the islands of the great ocean, and even on the sacred spot where the stupendous work of our redemption was accomplished. There is nothing on earth that I can imagine more solemn or affecting, than the forms of our worship solemnized at Jerusalem, within the walls of that ancient city where the Jewish priest in the old times performed his emblematical sacrifices ; where the Psalmist tuned his harp to prophetic songs concerning the Messiah who was to appear in the latter days ; and where the holy of many successive generations waited, with an imperishable faith and hope, for the salvation of God. When praying to the Redeemer to deliver his people from their iniquities, from Divine wrath, and from everlasting damnation, and abjuring him, by the mystery of his incarnation, by his agony and bloody

sweat, by his cross and passion, by his precious death and burial, by his glorious resurrection and ascension, and by the coming of the Holy Ghost, the Christian, kneeling at the footstool of the heavenly grace, cannot fail to perceive that he is surrounded by visible tokens of all those miracles of mercy. The Garden of Gethsemane is at hand, where the bitter agony was endured; the hill of Calvary, with its shattered rocks, still remains a witness to the awful consummation which took place on it, when the sun was darkened and the great Immanuel bowed his head unto death; the spot can still be traced where the new tomb received the body of our crucified Lord; and the Mount of Olives, connected in holy remembrance with the ascension, still rises before Jerusalem as in the ancient days. In such a scene our Liturgy must needs acquire an incalculable power of expression; the eye, the ear, the imagination, will contribute to swell its import, and draw forth its fuller and more recondite meaning; the Old Testament and the New will guide the faith of the worshipper as he reverts to the history of our salvation, and follows the footsteps of him who wrought it out through tribulation, sorrow, and death. "The abomination of desolation," it is true, still encompasses the land of the ancient faith to such a degree, that the believer in Zion may even now repeat the words of the ancient prophet and say, "Woe is me; for I dwell in the midst of a people of unclean lips;" nevertheless, he may behold in vision the seraph approaching the Christian altar, to light upon it that purifying flame of faith and love, by which iniquity is purged and the sin of the penitent is removed. The world, indeed, may yet appear in his eyes to languish and fade; the earth may seem defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. But notwithstanding, a voice might be heard in Jerusalem, uttering these cheering words by the most eloquent of her prophets, "O Lord, thou art my God. I will exalt thee; I will praise thy name, for thou hast done wonderful things. Thy counsels of old are faithfulness and truth. In this mountain hath the Lord destroyed the face of the covering cast over all people, and the veil that was spread over all nations. He hath swallowed up death in victory. Lo! this is our God; we waited for him, and he hath saved us; we will be glad and rejoice in his salvation. Open ye, then, the gates, that the righteous nation which keepeth the truth may enter in."*

* No apology can be necessary for this slight accommodation of the prophetic language to Christian times,—the change of the future into the past.—*Note by the Right Rev. Author.*

Funeral Sermons on Occasion of the Death of the Bishop of Jerusalem.*

ON Sunday, Dec. 28, two sermons were preached by the Rev. James B. Cartwright, at the Episcopal Jews' Chapel, on occasion of the death of the Right Rev. Michael Solomon Alexander, D.D., late Bishop of the United Church of England and Ireland at Jerusalem, which have since been printed. A very crowded congregation were assembled, who listened with a deep attention, which showed how greatly they regretted the loss of one who had been called of God to so important a service in his Church.

The late Bishop having for several years been a member of the congregation, and often exercised his ministry among them, his death has excited a deep and painful interest, among those who remember with the most affectionate respect, the zeal with which he preached Christ and him crucified.

Both sermons are on the text, Jer. iii. 15, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding;" and the preacher took occasion to urge on his hearers many considerations, which should encourage the friends of Israel to expect that the promise contained in the text will be abundantly fulfilled in the times in which we are privileged to live.

What we have already seen is, indeed, sufficient to encourage our hope and strengthen our faith in the revealed purpose of God.

Mr. Cartwright embodies in one of his sermons an

* Two Sermons preached at the Episcopal Jews' Chapel, Palestine-place, Bethnal-green, on Sunday, December 28. 1845, on occasion of the death of the Right Rev. Michael Solomon Alexander, D.D., late Bishop of the United Church of England and Ireland at Jerusalem, with an Appendix. By the Rev. James B. Cartwright, M.A., Minister of the Chapel. London: Hatchard and Son, 187, Piccadilly; Seeley, Burnside, and Seeley, Fleet-street; B. Wertheim, Aldine Chambers, Paternoster-row. 1846.

interesting narrative of the late Bishop's early life and conversion, founded partly upon a document written by himself at the period of his baptism, in 1825, and partly upon the recollection of statements made by him in conversation, during many years of friendly and official intercourse:—

The late revered prelate, Michael Solomon Alexander, was born in the year 1799, in a small town of Prussian Poland, and was brought up from his infancy in the strictest principles of Talmudical Judaism. At the age of sixteen he became a Jewish teacher amongst his brethren in Germany, in which employment he continued until a favourable opening presented itself in England, which he determined to embrace, little knowing the gracious designs of God respecting him. He arrived in this country at the age of twenty-one, ignorant of our language, our Scriptures, and our religion. Of Christianity he had no other idea than that which he had derived from the slanderous traditions of the Talmud, occasionally illustrated by a passing view of a Romish procession in honour of some saint in his native town; and he regarded it accordingly as idolatry, to be abhorred by every faithful Israelite. As to the Christian Scriptures of the New Testament, he was not even aware of their existence. He was soon settled as private tutor to the children of a respectable Israelite in a country town. It was in this situation that Christianity was first presented to his mind, and that his prejudices were first shaken in a very remarkable manner. Walking with his friend, his attention was attracted by a large handbill, notifying the Annual Meeting of the local Association in aid of the Society for Promoting Christianity amongst the Jews. His curiosity was excited, and, in answer to his eager inquiries, he was informed that the Society hoped to convert the Jews by means of the New Testament. He had now to learn what the New Testament was, and was told that it was an absurd book, which he would do well to read, and which indeed every Jew ought to read, with a view to the confirmation of his own mind in his own religion, and in opposition to Christianity.

He *did* read the New Testament, and the very first perusal of its sacred pages awakened an inquiry and an interest, which four years of severe mental conflict brought to a happy determination. With a mind dissatisfied and ill at ease, struggling with convictions on the one hand, and the prospect of worldly disgrace and ruin on the other, after one or two changes he settled at Plymouth as reader in the Jewish synagogue. He subsequently married; and now, as he thought, stedfastly resolved to abandon every thought of Christ and his religion. Through God's mercy, he was not long able to persevere in this resolution. There were Christian hearts that yearned over him. Christian love, tempered by Christian forbearance and discretion, stole an unsuspected march upon his honest and earnestly inquiring mind. Yet the struggle within was almost heart-rending. He was afraid, I have heard him say in reference to

that period, to come near the church, and yet on Sunday evenings would steal silently under its walls, and almost rivetted to the spot, listen to the pealing organ as it accompanied the songs of Christian praise. At length, after having for some time communicated his difficulties to a Jewish friend, it became necessary to make a formal announcement of his views to the congregation in which he ministered.

Still pressed by the entreaties of dearest friends, harassed by temptations, and appalled by the dark prospect apparently before him, he trembled on the verge of the step he was about to take; and again, for a very short interval, hesitated whether he should proceed. But the Lord had mercy upon him, strengthened his faith, and enabled him to decide fully and finally for Christ.

He was received into the Church of Christ by baptism at St. Andrew's, Plymouth, on Wednesday, June 22, 1825. Owing to his known position in a Jewish congregation, and the character which he had previously borne, the circumstance of his baptism excited considerable interest throughout the country: the friends of the Jewish cause were much encouraged, a greater spirit of inquiry was promoted amongst the Jews themselves, and, as was to be expected, the opponents of this blessed work manifested the bitterness of their feelings in various ways. (Sermons, pp. 33—36.)

After referring to the trials which the departed prelate, and his now widowed partner, had to encounter on their public profession of Christianity, the preacher proceeds:—

Our friend was thrown upon his principles; and his principles, through God's grace, supported him in the trying hour. He met with overflowing kindness from many who were truly in advance of their age, in their scriptural estimate of the claims of the Jews, and, after some hesitation as to his course, he settled at Dublin, in the hope of gaining a livelihood as a teacher of Hebrew. Here, by his mild, consistent, Christian demeanour, he gained many kind friends; and, at length, he became known to the late Archbishop of that diocese, by whom he was highly esteemed, and by whom he was eventually ordained to a small charge in Dublin, on Trinity Sunday, 1827.

His ordination as Deacon at that period was scarcely less unexpected by himself or his friends, than his consecration as Bishop was fourteen years afterwards. Missionary ordinations were an ecclesiastical novelty. Thanks be to the great Lord of the harvest that our Church presents a very different aspect now! The ordination of a Jewish missionary to the Jews would then almost have startled the most ardent friend of Israel. A solitary instance in which it had been ventured upon by an early Episcopal friend of the Jewish cause, could not, unhappily, be referred to as an encouragement. These circumstances are mentioned as illustrating the peculiar providence of God, in opening a way for our departed friend. His history marks the progress of that work which God has

since so greatly blessed. It was not long before he was himself enabled to offer his services in the missionary work among his brethren, and, before he left Dublin for that purpose, he received Priest's orders from the Bishop of Kildare, with the concurrence of the Archbishop.

He preached his first sermon in Sandford Church, near Dublin, on the evening of the day on which he was ordained, from Psalm li. 15, "O Lord, open thou my lips; and my mouth shall shew forth thy praise." It was in the congregation of that church that he had already found many very kind and dear friends.

On the 8th July, 1827, he preached his first sermon in this place,* from Rom i. 16, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The subject was characteristic. It was one on which he continually delighted to dwell. He was not ashamed of the Gospel of Christ, when, as an outcast from Jewish society, he cast his burden upon the Lord and was received into the Christian Church. He was not ashamed of it when taunted with apostasy by his unbelieving brethren, acutely sensitive as he was to their occasionally bitter reproaches. He was not ashamed of it when he became a Christian minister in this land. Nor was he ashamed of it when exalted to the high position of a Prelate of our Church in the Holy City. It was still the power of God unto salvation. And now, it is his glory and his happiness—that Christ is not ashamed of *him*.

At the end of the year he entered into engagements with the London Society for Promoting Christianity amongst the Jews, and proceeded to the Continent, where he laboured diligently and earnestly amongst his brethren for nearly three years: having his fixed station at Dantzic, which affords some advantages for the residence of an English clergyman, and is likewise an important centre for missionary journeys. One of his first thoughts was to visit the place of his birth. His feelings will be best described in his own words:—

"I cannot describe my feelings on finding myself now in Posen, my native country, when I reflect on the wonderful dealings of the Lord with me, since I left this place nine years ago. I was then a wandering sheep from my Saviour's fold, walking in darkness and in the shades of death, ignorant of the Lord that bought me. How did he lead me? Though blind, by a way that I knew not. My soul doth magnify the Lord, because my spirit rejoiceth in my God as my Saviour, especially when I consider I am now engaged as an humble, but unworthy instrument to preach the glad tidings of salvation, and to declare to my brethren what he hath done for my soul. When my prospects of usefulness are dark, I look to my Lord and say, Thy grace is sufficient for me; thy strength is made perfect in my weakness." (Pp. 38—41.)

* The Episcopal Jews' Chapel.

We add Mr. Cartwright's remarks on the character of the late Bishop as a minister of Christ :—

In considering the departed prelate in the character of a Christian minister, we must bear in mind that until the age of twenty-six he had had no means of systematic study of Christian doctrine, that he had reached manhood before he knew anything of its Divine source, the New Testament. During the four years in which, at various intervals, his mind was under powerful conviction, his opportunities of coming to the knowledge of Christian truth were comparatively few and uncertain. His education, his learning, his habits, his prejudices, were all Rabbinical and not Christian. Let all these things be considered, and those who remember his preaching, and especially his earlier sermons, will feel astonished at the progress which he had then made in Christian divinity. His views of the great fundamental truths of Christianity were remarkably deep and clear, and often touchingly experimental. He had evidently learned much during his first years of sharp mental conflict. I believe that at that time he was eminently taught of God; and that if he was clear on the important subject of a sinner's acceptance with God, of justification by the blood of Christ through faith alone, and of sanctification by the renewing influences of the Holy Ghost; it was because he had fought out, as it were, these great questions in secret conflict and prayer; under deep conviction of sin, he had learned his need of the free mercy of the Gospel; and in the experience and consciousness of the weakness of his own resolves, and the treachery of his own heart, he had discovered the need and the power of that grace which enabled him in the trying moment to say, "I can do all things through Christ which strengtheneth me." Thus experience, temptation, and prayer, had been his first commentaries on the doctrines of the Gospel; and, therefore, when in little more than two years from his baptism, Ordination was offered to him, entirely unsolicited and unexpected, by a prelate who was esteemed strict in his requirements from candidates for Holy Orders, he was found to possess suitable qualifications for the Christian ministry. At no time did his ministrations or expositions of the Bible manifest the spirit and character of a novice. A deep-read student of Gentile literature, or of Christian theology, he could not be, but the absence of this was compensated by his knowledge of the Hebrew Scriptures, and of that literature which best illustrates them. His comparative ignorance of Christian controversies betrayed him into no mistakes, as he carefully avoided committing himself upon subjects which he did not understand, and was always ready to seek information from others. Firm and decisive on points which he had once clearly received, immovable as a rock on the great fundamentals of the Christian creed, he was fearful and timid at the very approach of what seemed to him new views of truth; he was alarmed and suspicious of all religious novelties; and in the prosecution of

his further studies in God's Word, he proceeded with that caution which was so necessary in his circumstances, and which proved a valuable qualification for a higher office in the Church. He never ventured where he had not studied and prayed. There was a ripeness of Christian experience which supplied the lack of some other professional attainments. In doctrine there was "uncorruptness, gravity, sincerity;"* and if there was not brilliancy of conception, there was unaffected earnestness of soul; if there was not eloquence of language, there was "sound speech that cannot be condemned."*

He had a firm belief in the promises of God to his own nation, and looked ardently for their fulfilment. The minute accomplishment of the threatenings of God upon the Jews was to his mind one of the most powerful arguments for the equally exact fulfilment of the promises. (Pp. 44—47.)

In publishing these sermons, the author has greatly added to the interest and value of the pamphlet, by subjoining, in the form of an appendix, not only a summary of the steps which led to the building of a Hebrew church, and the establishment of a Protestant bishopric, in the Holy City, but also the account of Bishop Alexander's conversion to Christianity, written by himself, together with his four Episcopal "Addresses to the Friends of Israel," and other interesting documents.

The Jews in Great Britain.†

THIS is a work of very considerable ability, labour, and research. Tovey, in his "Anglia-Judaica, or History and Antiquities of the Jews in England," had, indeed, supplied us with much valuable information, but Mr. Margoliouth has added a great number of important particulars, and in

* Titus ii. 7, 8.

† "The Jews in Great Britain; being a Series of Six Lectures, delivered in the Liverpool Collegiate Institution, on the Antiquities of the Jews in England. By the Rev. Moses Margoliouth, Incumbent of Glasnevin, Dublin." London: James Nisbet and Co., Berners-street. Wm. Curry, jun., & Co., Dublin. 1846.

some cases has been able to correct mistakes into which former writers have fallen.

The plan on which the work is written, is also a great improvement on Tovey. Mr. Margoliouth does not usually introduce the documents, which he quotes in the original Latin, in the lecture itself, but prints them separately in the form of an appendix.

The history of the Jews in England, too much resembles the account which we have of the sufferings and sorrows, endured by that wonderful people in most of the countries whither they have been driven. We have before us a sad record of exactions and violence, of loans extorted with the most unfeeling rigour, of oppression and cruelties, of imprisonments, banishments, and murders.

But it is not merely a tragic tale of sufferings and wretchedness; we have many traits of character which remind us that Israel has been wonderfully preserved amidst all the wrongs inflicted on the nation, and that from time to time God has raised up witnesses for himself from among that people. Thus, the celebrated Nicolaus Lyra, who is often spoken of as a forerunner of the Reformation, was an English Jew.

Mr. Margoliouth says:—

It must not be omitted to be mentioned, that in banishing the Jews from this country, the English have expelled one of the most brilliant stars of the Reformation, who was a Christian Jew, an Englishman by birth, and educated in the University of Oxford, the well-known Nicolaus de Lyra, who wrote a commentary on the Old and New Testament; and being deeply versed in the ancient tongues, and well read in all the works of the learned rabbies, he selected their best opinions, and expounded the holy Scriptures in a manner far above the taste of that age, in which he showed a greater acquaintance with the principles of interpretation, than any of his predecessors. He was, indeed, a most useful forerunner to Luther, who made ample use of his commentaries, in which he frequently reprehended the reigning abuses of the Church,—a fact, which led Pflug, Bishop of Naumburg, to say—

“Si Lyra non lyrasset,
Lutherus non saltasset.”

Others have it thus:—

“Nisi Lyra lyrasset,
“Totus mundus delirasset.”

Wickliffe has also profited much by De Lyra's writings: he used them frequently when translating the Bible. Indeed his writings were formerly very famous. Pope, in giving a catalogue of Bay's library in his *Dunciad*, finds—

“De Lyra there a dreadful front extends.”

It appears, that soon after the banishment of the Jews from this country, De Lyra embraced Christianity in Paris. The French biographers have a particular talent of Frenchifying any learned man who passes through the towns and streets of France. Accordingly, *L'Advocat*, in his biographical dictionary, made a Frenchman of him. But that is disproved by the title-page of one of De Lyra's own works, in which he gives England as his native country.—(Pp. 400—402.)

The following brief account of De Lyra is given by Bishop Bale, in his “*Illustrium Majoris Britanniae Catalogus* :”—

“Nicolaus Lyranus ex Judæorum genere Anglus; atque Hebræorum Rabbinos in literis Hebraicis ab ipsa pueritia nutritus, illud idioma sanctum ad unguem, ut loquuntur, novit. Qui mox ut frequentasset scholas publicas, ac minoritarum quorundam sincerioris judicii audisset conciones; abhorrere cœpit a Talmudicis doctrinis, atque ita a tota suæ gentis insania stultissima. Conversus ergo ad Christi fidem, ac regenerationis lavacro lotus, Franciscanorum familiæ, se statim adjunxit. Inter quos scripturis sanctis studiosissimus ac longa exercitatione peritus, Oxonii et Parisiis, cum insulsissimis Rabbinis, qui plebem Judaicum vana Messiæ adventuri pollicitatione lactaverant, disputationibus et scriptis, mirifice conflictavit. Denique contra eorum apertissimas blasphemias, utrumque Dei testamentum diligentiori examine et elucidatione explanavit. Si in plerisque, ut ei a multis imponitur, deliravit, tempori est imputandum, in quo fere omnia erant hypocritarum nebulis obscurata. Meliorem certe cæteris omnibus per eam ætatem navavit in scripturis operam. De verborum simplicitate non est quod conquerentur homines, cum a vocabulis æstimanda non sit æterni patris veritas. Præclara scripsit opuscula, ut prædictus Tritemius habet, quibus nomen suum celebriter devenit ad posteritatis notitiam.—Doctor Martinus Lutherus, in secundo et nono capitibus in *Genesim*, se ideo dicit amavisse Lyranum atque inter optimos posuisse, quod præ ceteris interpretibus diligenter fuerit historiam prosecutus. Claruit, a. c. 1337, quo Daniele exposuit, ac Parisiis demum obiisse fertur.” (Appendix K to Lecture vi.)

The case of N. Lyra is by no means a solitary one in the history of English Jews.

Strange however to say, while many of the family of

Abraham were convinced of the truth, and led to embrace Christianity, they met with so little encouragement from those who ought to have rejoiced at their conversion, that on the contrary they were at one time *deprived* of all they possessed of this world's goods, on their joining the Christian Church.

During the reign of Henry III., it is stated,—

The English subjects began to murmur that too much favour had been shown to the Jews, and, consequently, charged the King with indifference towards the Christian religion. The King, therefore, wishing to convince them that he was zealous for Christianity, and thereby quiet the turbulent minds of his subjects, determined to seize upon the whole effects of any Jewish convert to Christianity. It is a pleasing consideration, however, that in spite of such cruel and Antichristian conduct, there were some Jews of some celebrity in this country, who hazarded everything for the sake of truth. We have an instance in a Jew of Canterbury, Augustin by name, who about that time embraced Christianity. And the monkish historians, relate as an act of great kindness on the part of Henry, that he was *actually* graciously pleased to give him his house again to live in, notwithstanding that he was converted.—(Page 205.)

And again—

This year, a Jew's wife proving a convert Christian, her husband was attached for her goods by the King, as belonging to him upon her conversion; who thereupon paid a fine to have this new case judicially determined in the Jews' Exchequer.—(Page 345.)

A short time before, Stephen Langton issued an edict respecting the Jews, in which, among other regulations, we find the prohibition, "*Let them not presume to enter into any church.*"—(Page 202.)

There was, however, a remarkable exception to those persecutions which fell upon Jewish converts to Christianity, as well as those who adhered to the precepts of the rabbies, when King Henry III. founded a house for converts:—

However, the King was seized with a charitable fit this year, and erected an institution for Jewish converts. The reason of that fit was to deliver his father's soul from the flames of purgatory. Conscious, as it were, that his father, by his cruel conduct towards the Jews, deserved a larger share of punishment than any king before him; Henry thought, perhaps, doing something for Jews would quench the purgatorial fire a little. Most important was, and is, the existence of such an institution or institutions, since the Jew who

was convinced of the truth of Christianity, experienced at the same time the loss of all things besides.

The following is the King's Charter:—

“The King, to the Archbishops, &c., greeting. Be it known, that we, by the institution of God, and for the safety of our soul, and of the souls of our predecessors, and of our heirs, have granted, and by this our Charter confirmed, for us and for our heirs, to the house which we caused to be built in the street which is called New-street, between the old and new Temple of London, for the maintenance of the converted brethren, and those to be converted from Judaism to the Catholic faith, and for the aid of the maintenance of these brethren that dwell in the said house, the houses and lands, which belong to John Herberton, in London, and are in our possession as forfeited, except the garden, which belonged to the said John, in the aforesaid New-street, and which we granted formerly by our Charter to the Venerable Father Rudolph, of Chichester, our Chancellor, and all other forfeitures which in our time, by felony, or from any other cause, will fall to us in our city, or in the suburbs of our city, London. Wherefore, we wish, and formally enjoin, for us and for our heirs, that the aforesaid house have and hold freely and quietly, and in peace, for the maintenance of the converted brethren, and those to be converted from Judaism to the Catholic faith, in aid for the maintenance of these brethren that dwell in the same house, the houses and lands which belonged to John Herberton, in London, and are in our possession, as if our forfeiture, except the garden, which belonged to the same John, in the aforesaid street, New-street, and which formerly, by our charter, we granted to the Venerable Father Rudolph, Bishop of Chichester, our Chancellor, and all other forfeitures which in our name by felony, or from whatever other cause, will fall to us in our city or in the suburbs within the liberty of our city, London, as we have aforesaid.”

This is the first Royal interest taken in the conversion of the Jews. Individual cases were known earlier than Henry's time, even in King John's time, as I have already stated in a former part of this lecture. Henry was no loser by this establishment; the house itself belonged to a Jew; and he took, moreover, care to indemnify himself more than enough by the exorbitant imposts he put upon the Jewish community from time to time. I humbly venture to suggest that it would be quite a legitimate thing to restore those revenues to the purposes for which they were originally granted.—(Pp. 210—213.)

But the Jews in England were not long permitted to enjoy any alleviation of their sufferings. Towards the close of the thirteenth century Edward I., after having treated them most unjustly, banished them altogether:—

It appears, however, that the clergy and gentry joined with the nation in general in desiring the expulsion of the Jews; and it is to

be inferred that they were induced to entertain this wish, in a great measure, from the heavy debts they owed to the Jews, and expecting to be relieved of the payment by the banishment of the creditors; which gave birth to all the monstrous accusations brought against them, which were still loudly repeated against the Jews, not only of their continually clipping and depreciating the coin of the country, but also of being the cause of much hardship through their ruinous dealings. But though this may have been in truth the principal, as in fact, the only avowed reason for desiring that the Jews should be driven out of England, yet there can be little doubt that the evils which have been in a former lecture pointed out, as resulting to the nation in general, from the power continually exercised, over the property, persons, and rights of the Jews, had some effect in increasing the wish to be relieved from the presence of that people.

Edward's conduct towards the Jews in his Continental dominions, has already been noticed: he first fleeced them for the benefit of the State, and then banished them to render Heaven propitious to his government. This measure served greatly to raise his popularity; and upon his entry into London, he was received with every mark of joy and good-will by the clergy and people. Before this feeling could subside, he was induced to consent to the decree for the final banishment of the Jews from England, which his great grandfather, Henry II., was instigated to do, but was not prevailed upon. In return for this favour, he received from the Commons a grant of a fifteenth part of their goods; and the clergy, at the same time, made a gift to him of the tenth part of their moveables. A very inadequate sum, when compared with the debts they owed to the Jews. The above-mentioned decree commanded that the Jews, together with their wives and children, should depart from the realm within a certain time—namely, the feast of All Saints. As a matter of grace on the part of the King, they were permitted to take with them a part of their moveables, and sufficient money to defray the expenses of their journey. Their houses and other possessions were seized by the King, and appropriated to his own use.—(Pp. 381—384.)

Notwithstanding the harshness and severity of this decree, it seems not to have been sufficient to excite any commiseration on the part of the people. Many were still unwilling to allow the Jews to depart in quiet, but sought to take the last opportunity remaining to them, to give vent to their unchristian hatred and enmity against these unfortunate people, and to despoil them of the small portion of their wealth which remained to them. The principal Jews were forced to provide themselves with letters of safe conduct from the King; and it became necessary, for their protection, to issue orders to the officers and magistrates of the towns through which they passed, to guard them against the violence of the populace.—(P. 389.)

By the time appointed, all the Jews had left England; the numbers have been estimated by some at 15,060, by others at 16,511.—(P. 389.)

But we must refer to the work itself for the details of this and many other circumstances connected with the history of the Jews in England previous to their expulsion by Edward I.

We trust that many of our countrymen will be reminded, by the perusal of this book, of the debt we owe to the descendants of those whom our forefathers treated so cruelly.

HISTORICAL NOTICES.



HISTORICAL NOTICES.

Reform among the Jews in London.

THE desire after reform, which has been extensively felt among the Jews in London, and the steps which many of them have taken for the attainment of that object, form a very important part in the history of the Jews of the nineteenth century.

Some of the documents which have appeared from time to time will soon lose much of that interest which attended their first publication, but there are others which will always deserve notice, as showing the sentiments which prevailed in the minds of those who originated and those who opposed the movement. One of the earliest and most important, is that entitled—

Forms of Prayer used in the West London Synagogue of British Jews, with an English Translation. Edited by D. W. Marks, Minister of the Congregation.

Many of the best-informed Jews had long complained of many burdensome and trifling ceremonies which have been introduced in the services of the synagogue; and a variety of reforms have been introduced in different parts of Germany. At length several very respectable members of the Jewish congregations in London determined upon attempting to get rid of some of those encumbrances which many complain of, although some would fear to attempt any alteration, lest they should find it impossible to stop when once the ancient practices have been interfered with. As the prayers and observances which make up the service of the synagogue have been introduced at very different times, and under very different circumstances, a great discrepancy is found to prevail between them.

Those who have compiled this reformed Liturgy observe very justly,—

It being thus evident that time has exerted its influence on these prayers, it is but meet that the exigencies of the time should again be consulted, when we have arrived at the conviction that the house of prayer does not exercise that salutary influence over the minds and hearts of the congregants which it is intended and capable to exert. History bears us out in the assumption, that it becomes a congregation of Israelites to adapt the ritual to the wants of its members; and it must be universally admitted that the present mode of worship fails to call forth the devotions so essential to the religious improvement of the people.

Their object has therefore been, to “remove those parts of the service which are deficient in devotional tendency, and to expunge the few expressions which are known to be the offspring of feelings produced by oppression, and are universally admitted to be foreign to the heart of every true Israelite of our day.” They have also “translated the Chaldaic expressions into the sacred Hebrew (the language of the law), a knowledge of which,” they observe, “we trust, it will be the pride, as it is the bounden duty, of every Israelite to attain.” They have certainly succeeded in removing much that is unfit to be made part of the solemn service of the Almighty, and have thus rendered their form of prayer much more *scriptural* than that in general use. But we cannot wonder that many should complain of the innovations thus made. And, indeed, while we most heartily rejoice at the thought of *so much Talmudical rubbish being removed, while so much that is scriptural is retained*, we must confess that there is an air of chilly coldness in the whole arrangement which makes an unfavourable impression on the mind. We believe that the day is not far distant when “Israel shall be saved in the Lord with an everlasting salvation;” when “all the seed of Israel shall be saved in the Lord, and shall glory” (Isa. xlv. 17, 25); when they shall “return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.” (Hos. iii. 5.) But until this time comes, and Israel draws nigh in the name of the Messiah their Lord, we cannot blame the pious Jew if he prefers repeating his *Chaldee* blessing in the very words he has been accustomed to use so frequently,—and among those parts which have been rejected, are certainly some of the most interesting remnants of antiquity; as the solemn and beautiful hymn sung in every synagogue at the approach of every Sabbath, in which the sacred day of rest is greeted as a bride, and holy aspirations are offered up expressing the hope of Israel in him who comes “of Jesse the Bethlehemite,” and in that “redemption which approaches the soul.”

But while we readily admit that something is lost by the change, we doubt not that great good must be the result of the investigation and inquiry which it gives rise to. Although some beautiful and touching passages have been omitted and thrown aside, together with a great heap of rubbish, yet the services thus arranged

present a very different aspect to those established in many of the so-called reformed temples or synagogues on the Continent. We have here many precious promises, many glowing anticipations of redemption and salvation; and though something has been lost, yet far, incomparably far, more has been gained by adopting a liturgy which, though it is *awfully defective*, as everything must be which is not done in the name of Christ, to the glory of God, still possesses many advantages, as it *does not contain those human traditions* which have formed so vast a stumbling-block in the way of our Jewish brethren.

It is this silent but decided rejection of Talmudical authority which has excited a most violent opposition to the use of this Prayer-book.

The following remarkable document shows, on the other hand, the *decided adherence* of the leading authorities of the Jews in London to the "oral law," and their determination to abide by its decisions:—

אזהרה

לכל אשר בשם ישראל יכונה • מאת הרב הגאון נ"י עם בתי דינים דק"ק לונדון והמדינה יע"א

אחינו בני ישראל רודפי צדק מבקשי יי"י • הטו אזניכם לאמרי יושר שמעו ותחי נפשכם:

מודעת זאת בכל תפוצות ישראל • שהתפללות והברכות שאנחנו מתפללים ומברכים לבורא עולם יתברך שמו • המה מסודרים ומיוסדים • מפי רבוהינו אנשי כנסת הגדולה • ובתוכם היו מהנביאים אהרונים ועליהם סמכו כל בית ישראל דור אחר דור יותר מאלפים שנה. והנה עתה חדשות מקרוב ראו ראינו שנדפס סדר תפלה הנקרא בשם

סדר התפלות

"Form of Prayers used in the West London Synagogue of British Jews, edited by D. W. Marks, printed by J. Wertheimer, &c., A.M. 5601."

אשר נראה לעין כל רואי השמש כי נוסח התפלות והברכות שבו משונות ומחוסרות ומסוורות שלא על פי תורתנו הקדושה תורה שבעל פה • שהורו לנו הכמים זכרם לברכה אשר מבלעדי תורה שבעל פה אין אהנו יודע עד מה בתורה שבכתב • וכל מי שאינו מאמין דבריהם הרי הוא כופר בתורתנו הקדושה הנתונה לנו מסיני על ידי משה רבינו עליו השלום עמד יי **וכאשר** ראינו הרעה הגדולה הזאת קמנו ונתעודד לעזרת יי • להסיר ולהרים מכשול מדרך עמינו אחינו בני ישראל • ולהזהיר לכל אשר בשם ישראל יכונה ויראה יי בלבנו שלא יקח סדר התפלה הנזכר ולא יאסוף אותו הביתה • ויותר להזהר שלא להתפלל בו וכל המתפלל מתוכו תפלתו תהיה לחטאה • כמאמר שלמה המלך ע"ה מסיר אנו משמו: תורה גם תשלחו תועבה • ושומר נפשו ירחיק עולה מאהלו וארחות צדיקים ישמור • ללכת בדרך ישרה אשר דרכו בה אבותינו הקדושים • ואנחנו נתפלל לפני יי אלהי אבותינו ליחד את לבבינו לעבדו שכם אחר • וישים שלום ואחיה בינינו • ובא לציון גואל במהרה בימינו אמן:

ועל דבר אמת וצדק התמנו פה לונדון יע"א היום ט' למרחשון שנת תר"ב לס"ק:

הקטן שלמה בהגאון מ"וה צבי הירש וצ"ל חונה פה קק אשכנזים
 והמדינה
 דור בהרב כמו"ה רפאל מילדולה ס"ט
 אברהם חלואה נר"ו בכמו"הר יוסף וצ"ל
 העומדים לשרת בק"ק ספרדים י"ץ
 עזריאל בהמנוח מוה"ר דוד הלוי
 אהרון בר יהודה ליב מליסא יע"א
 ארי יהודה ליב בהרב יששכר בער וצ"ל מקראטשיץ

The following translation is printed on the opposite page to accompany the original Hebrew, as published by the Jews:—

A CAUTION

TO ALL WHO BEAR THE NAME OF ISRAEL. FROM THE CHIEF RABBI,
 AND THE BETH DIN OF THE SEVERAL CONGREGATIONS OF GREAT
 BRITAIN.

Our Brethren, the Children of Israel, who pursue justice, and seek the Lord!

Incline your ears to the words of righteousness; hearken that your souls may live!

It is known throughout the dispersions of Israel, that the prayers and blessings which we address to the Creator of the world (blessed be his Holy name), have been arranged and appointed, by our sages of the great convocation, among whom were some of our prophets; and that these forms have been adhered to by the whole house of Israel, from generation to generation, for more than 2,000 years.

But now behold, we have seen innovations newly springing up, and a new Book of Prayer called, "סדר התפילה Forms of Prayer used in the West London Synagogue of British Jews, edited by D. W. Marks, printed by J. Wertheimer and Co., A.M., 5601," in which it is evident to the eyes of all, that the manner and order of our prayers and blessings have been curtailed and altered, and otherwise arranged not in accordance with the oral law by which we have so long been guided in the performance of the precepts of the Lord, and of which it is acknowledged, "that whoso rejecteth the authority of the oral law, opposeth thereby the holy law handed down to us on Mount Sinai by Moses the servant of the Lord;" and without which it is also admitted, that we should have no true knowledge of the written law.

Seeing this evil, we have risen and strengthened ourselves for the service of God, in order to remove and set aside this stumbling-block from the path of our brethren the sons of Israel, and hereby we admonish every person professing the faith of Israel, and having the fear of God in his heart, that he do not use, or in any manner recognise the said book of prayer, because it is not in accordance with our holy law: and whosoever shall use it for the purpose of prayer will be accounted sinful; for the wisest of men hath said, "That he who turneth away his ear from hearing the law, even his prayers shall be an abomination;" but he who regardeth his soul will avoid the iniquitous course thereby attempted, and pursue the righteous path so long trodden by our ancestors. And we supplicate the Lord God of our fathers, to incline and unite our hearts that we may all serve him with one accord, and that he may bring peace and brotherly love among us, and that the Redeemer may speedily come to Zion. These are the words of truth and justice!

S. HIRSCHEL, *Chief Rabbi.*

DAVID MELDOLA.

A. HALIVA.

I. LEVY.

A. LEVY.

A. L. BARNETT.

*London, 9 Chesvan, 5602.
(Oct. 24, 1841.)*

On Thursday, Jan. 27, 1842, the new synagogue in Burton-street, Burton-crescent, was opened for Divine service, when a very eloquent and powerful sermon was preached by the Rev. D. W. Marks, minister of the congregation, and editor of the Prayer Book, which had been previously prepared for their use.

Much opposition was excited by the publication of the Prayer-book, as it omitted the Chaldee parts of the prayers in common use among the Jews, and also those Hebrew prayers which relate chiefly to customs and opinions founded on the traditions of the rabbies rather than the Word of God. This is manifestly a most serious improvement, although it cannot be denied that many interesting remnants of antiquity have thus been excluded, and that the Prayer-book has suffered by the omission.

Although the arrangements made for this new synagogue had been so strongly objected to, by the highest authorities among the Jews in London, its members did not think it right in any way to depart from the principles originally adopted.

In the sermon at the opening of the synagogue, Mr. M. states his sentiments concerning the authority of "tradition" as a guide in religion, more fully and clearly than in the preface to the Prayer-book. He introduces the text by saying:—

The first solemn act, constituting us a "congregation of Jacob," has this day been performed. We have consecrated our synagogue to the worship of the Lord God of our fathers, to be henceforward, we trust, a beacon of light, and a secure haven to the sons of Israel; and we have invoked a blessing on our house of prayer, and upon all those who, with devout and grateful hearts, approach these precincts to seek the Divine protection. With these sacred sounds still in our ears, it might be well to retire to our homes, there to meditate on the goodness of Him, who has been with us in all our labours, suffered us to triumph over many difficulties, and has permitted us to witness this day, the realization of our fondest hopes.

But a most important duty yet remains to be fulfilled; it is to develope to you, and through you to the whole Jewish community, the reasons why, and the principles on which, this temple of prayer has been instituted. This full exposition I now gladly make; for whilst I feel that we are discharging our conscientious obligations to Him, ביהן לבות וכליוה "Who trieth the heart and the reins;"* I nevertheless hold it right to place the principles by which we shall be guided,

* Psalm vii. 10.

so clearly before our brethren, that no doubts may linger as to the purity of the motives by which we are influenced, or the sacred objects we have in view.

The text is taken from Joshua xxii. 22.

After dwelling on the solemn considerations which the text suggests, he says:—

It may be well to offer here a word of explanation to those who, misguided by the insinuations of enemies to all improvement, will not take into account the value of changes by the benefits they confer, but who see treason in every attempt to reform the ritual, and to found our religious practices on the basis of a sound and all-sufficient Exegesis of the Mosaic Code. Treason against the Tradition! is the watchword under whose influence the efforts of the best Israelitish hearts have for years been combated by men, whose exclusive fault has not always been that of the strictest adherence to existing institutions; and since we can scarcely hope that our efforts for the good of Israel, which we consider to be bound up with an improved mode of worship, will escape the enmity of those who are opposed to all change; and since there is a well-grounded fear that we shall be represented as entertaining opinions which are far from our minds; I will, in concise terms, state our impression on the Tradition, known by the name of Oral Law, and professedly contained in the Mishna and the Talmud.

The enemies of the Jews have never yet, since accusations against our people have appeared, omitted to preface their charges with the assertion, that the Jews consider the whole tenour of the Talmud as a work of Divine inspiration: an assertion which has just as zealously been negatived by every defender of the Jewish system, as a condition, without which the defence of Judaism were impossible.

Now, let it not be supposed, that it is the intention of myself, or of any member of this congregation, whose humble organ I am, to vilify, in any way, the character of the traditional records. On the contrary, we recognise in them a valuable aid for the elucidation of many passages in Scripture; we feel proud of them as a monument of the zeal and mental activity of our ancestors: we hold it our duty to reverence the sayings of men, who, we are convinced, would have sacrificed their lives for the maintenance of that Law which God has vouchsafed to deliver unto us; but we must (as our conviction urges us) solemnly deny, that a belief in the divinity of those traditions written in the Mishna, and the Jerusalem and Babylonian Talmuds, is of equal obligation to the Israelite with the faith in the divinity of the Law of Moses. We know that these books are human compositions; and though we are content to accept with reverence from our post-biblical ancestors, advice and instruction, we cannot unconditionally accept their laws. For Israelites, there is but One immutable Law—the sacred volume of the Scriptures, commanded by God to be written down for the unerring guidance of his people until the end of time.

I have already stated, that in repelling attacks from without, the defenders of Judaism have invariably given up the point of considering the whole tenour of the Talmud as a work of Divine character. But if this be a truth in controversy, how can the Divine authority of the Talmud be upheld for the purpose of justifying ritual observances, at variance with the commands of God, and the spirit of our own age and feelings, which are clung to with a tenacity worthy of a better cause, merely because they can be traced to the Talmud?

How glorious must the results be if the “British Jews” steadfastly adhere to these principles,

The following remarks will also be read with interest:—

We are, happily, emerging from the darkness into which persecutions of unparalleled intensity and duration had banished us; our domestic, social, and political life, is assuming a brightness, which we feel assured will continue to become even more cheering. Shall then, my brethren, the life of the Synagogue alone, remain darkened by the shadows of a sad, sad time? Is that most cherished part of our edifice to continue hung with the drapery of the deepest mourning and despair, whilst every other part on which our eyes dwell is decked with colours of the brightest hue?

Too long has this evil endured; too long have we lamented the alarming progress of withering indifference, sapping the very foundations of our faith. We could no longer remain inactive; but resolved to merge every consideration of labour, time, difficulties, and even opprobrium, in the absolute necessity of establishing this temple of prayer, the consecration of which our gracious God has permitted us to witness this day. Let it be our earnest endeavour to raise this synagogue, our common house, high above every other establishment in which our efforts are visible; to make a way for the light of heaven to shine upon it, and to enkindle the flame of fervent devotion in every bosom that throbs within its sacred precincts.

Who can reflect on the *בית הכנסת* of olden days, and not arrive at the painful conviction of the degeneracy of our modern houses of prayer—when we find the men's synagogue but partially attended, the women's gallery almost solitary, the pulpit mute, and religious instruction totally exiled?

In endeavouring to trace the causes which have produced this painful contrast, we shall not discover them in the insufficiency of our holy religion, for that is eternal and immutable as its Almighty Founder; but in the abuses engendered by ages of darkness, superstition, and intolerance. Eastern customs, totally at variance with the habits and dispositions of an enlightened people, have been associated with our religious practices. Woman, created by God as a "help meet for man," and in every way his equal; woman, endowed by the same parental care as man, with wondrous perceptions, that she might participate (as it may be inferred from holy Writ, that she was intended to participate) in the full discharge of every moral and religious obligation, has been degraded below her proper station. The power of exercising those exalted virtues that appertain to her sex, has been withheld from her; and since equality has been denied to her in other things, as a natural consequence, it has not been permitted to her in the duties and delights of religion. It is true that education has done much to remedy this injustice in other respects, yet does its memory live in the indifference manifested for the religious instruction of females.

Another serious evil may be discovered in the extreme length of the prayers, and in the blending with them heterogeneous opinions and metaphysical disquisitions, that can have no affinity with prayer. This renders it impossible to command the unwearied attention of the congregation during the entire service, and defeats every effort to excite devotion.

The time appointed for Divine service is such as to enable the entire congregation, men, women, and children, to assemble prior to the commencement of prayer. The prayers will be read aloud by the minister only; appropriate psalms and hymns will be chaunted by the choir, and responses made by the congregation.

It will be incumbent upon children of both sexes, connected with this synagogue, to be publicly confirmed in their faith at the age of thirteen years; the catechetical exercises joined with this important ceremony

will embrace the whole of the principles of the Jewish faith. As prayer will be offered up in Hebrew only, and as it is indispensable that every Israelite should perfectly understand the supplications he addresses to the Supreme Being, I confidently hope that the sacred language will be generally cultivated by both sexes of this congregation. The holy festivals will be celebrated on those days only commanded by God through our legislator Moses. The days commemorative of the great events of Jewish history will be duly observed.

Every effort we have made for the regeneration of our synagogue, we have striven to confine strictly to the spirit of the immutable law of God.

But we forbear making further extracts, in the hope that the importance of the subject will induce many of our readers to peruse the whole sermon for themselves. It contains many remarks on different subjects, which well deserve the attention of every one who is at all interested in the welfare of Israel.*

In the meantime the rabbies were not inactive. Sir Moses Montefiore addressed the following communication to the wardens of every Jewish congregation throughout the United Kingdom:—

*Grosvenor Gate, Park-lane, London,
10th Shebat, 5602—21st Jan., 1842.*

GENTLEMEN,—I have the honour to convey to you the copy of a letter which I received yesterday from the Rev. Dr. Hirschel.

In compliance with the request contained therein, and also agreeably to the accompanying copy of Resolutions unanimously adopted at a Meeting held on the 9th of September last, I likewise forward to you a copy of the Declaration referred to in such letter and Resolutions.

Most deeply do I deplore the necessity of having to request that you will, without delay, give all the publicity in your power to the Declaration in question.

I have the honour to remain, &c.

Copy of the communication addressed by the Rev. Dr. Hirschel to Sir Moses Montefiore.

“Bury Court, 9th Shebat, 5602.

“DEAR SIR,—With grief I have ascertained that a body of persons calling themselves ‘British Jews’ are about to open a place of worship. I deem it my duty to request you to communicate to the different synagogues the Declaration made by me on the 24th Elul, and further, that you will circulate the said document in any manner that will give it the greatest publicity.—I have the honour to remain, my dear Sir, yours most truly,

“S. HIRSCHEL, Chief Rabbi.”

Copy of Resolutions unanimously adopted at a Meeting of the Wardens and Honorary Officers of the several metropolitan synagogues, and of the members of the London Committee of Deputies of the British Jews and others, held at the residence of the Chief Rabbi, the Rev. Solomon Hirschel, 23, Bury-street, St. Mary Axe, on Thursday evening, 24th Elul, 5601—9th September, 1841; Sir Moses Montefiore, F.R.S., in the chair. The following Resolutions were unanimously adopted:—

“That the Declaration signed by the Rev. Solomon Hirschel, and the members of the Beth Din be received and adopted by this Meeting.

“That the Chairman be requested to forward a copy of the Chief

* The Sermon is entitled a “Discourse delivered at the Consecration of the West London Synagogue of British Jews, by the Rev. D. W. Marks,” and has been published by Duncan and Malcolm, 37, Paternoster-row.

Rabbi's Declaration, and the accompanying certificate of the Beth Din, to the wardens of the several synagogues in the United Kingdom and the colonies, at such time as he may deem expedient.

“**DECLARATION.**

“*23, Bury-street, 24th Elul, 5601, A.M.*

“Information having reached me, from which it appears that certain persons calling themselves British Jews, publicly and in their published book of prayer, reject the oral law, I deem it my duty to declare that, according to the laws and statutes held sacred by the whole house of Israel, any person or persons publicly declaring that he or they reject and do not believe in the authority of the oral law, cannot be permitted to have any communion with us Israelites in any religious rite or sacred act: I therefore earnestly entreat and exhort all God-fearing Jews, especially parents, to caution and instruct all persons belonging to our faith that they be careful to attend to this Declaration, and that they be not induced to depart from our holy laws.

“**S. HIRSCHEL, Chief Rabbi.**

“We, the undersigned, fully concurring in the foregoing doctrines, as set forth by the Reverend Solomon Hirschel, certify such our concurrence under our hands this 24th of Elul, 5601, A.M.

“**DAVID MELDOLA.**

“**A. LEVY.**

“**J. LEVY.**

“**A. L. BARNETT.**”

“**A. HALIVA.**

The promulgation of the above Declaration has been delayed in the hope that there would have been no necessity to give it publicity: circumstances, however, now require that it should no longer be withheld from the community.

9th Shebat, 5602.

We cannot fail to observe, that this manly and open declaration of principles is far preferable to the prevailing practice on the Continent, where a great deal of time is wasted in unnecessary definitions and discussions about the degree of authority which the Talmud possesses, and the extent to which it ought to be considered as binding. The venerable rabbies in London maintain boldly and firmly, with a consistency that does them honour, “the authority of the oral law.” And the British Jews, with equal frankness and decision, reject its authority altogether. Not making any distinction between the *doctrinal* and *historical* parts of the system; not *maintaining* its authority as an inspired commentary on the Bible, and *rejecting* it when it treats of matters not mentioned in the Old Testament, but confining themselves simply and strictly to that which God has been graciously pleased to reveal to mankind through Moses and the prophets. We say most heartily, may they persevere in this course, and find, as every one assuredly does find, who seeks for truth sincerely at this source, that “the law of the Lord is perfect, converting the soul.”

Rabbinical Judaism is complete as a system. It has its absurdities and its imperfections, as all human things have; but it occupies the attention of its adherents entirely. It finds, or rather pretends to find, a substitute for the priesthood, and the atonement and the sacrifices of the Mosaic economy; and many serious Jews, who mourn in secret after an absent God, and lament the want of that peace which passeth all understanding, still cling with fondness

to the hope that, by a greater degree of strictness in fasting, and studying the oral law by day and by night, in almsgiving and prayer, they shall obtain the favour of God, and a well-grounded hope of heaven; and thus days, and months, and years pass on in sad and lingering expectation. It is of unspeakable importance, that the soundness of those principles on which such persons rest, should be investigated. The simple fact, that a large and respectable body of Jews, should openly and solemnly declare their disbelief in the system, which has indeed bound their nation in worse than iron chains for so many centuries, must strike the mind of many who sincerely ask, "What shall I do to be saved?" And if it thus lead them to the pure unerring Word of God, they will indeed be made wise unto salvation.

But few can ever *rest* in the Old Testament who seriously reflect on the subject. The startling question will force itself upon the attention of the pious Jew, who has emancipated himself from the cumbrous weight of human traditions, Where is the temple and its glory? Where is the altar and its services? And, blessed be God, we know, from happy experience, that many such do listen to the Divine Word, which tells them of him who is a "priest *for ever* after the order of Melchisedek." They find that there is one who, having made his soul an offering, כִּשָׁר , for sin, bears the iniquity of us all; and thus the dayspring from on high visits them, and they obtain "more understanding than all their teachers, the testimonies of God being their meditation."

Happy, thrice happy day, when Israel shall leave the "broken cisterns that can hold no water, which they have hewn out unto themselves" (Jer. ii. 13); when their "fear towards God shall no longer be taught by the precept of man." (Is. xxix. 13.)—*Jewish Intelligence, March, 1842.*

THE following letters, which were addressed "To the Gentlemen Elders of the Spanish and Portuguese Synagogue," by those members of the new Synagogue in Burton-street, who are of Portuguese extraction, well deserve attention, as they contain an authentic statement of the objects contemplated in those alterations and improvements which have recently given rise to so much discussion.

These documents, in connexion with many other things which have transpired, show that matters cannot remain as they are. The changes proposed affect the whole system and constitution of Rabbinical Judaism; and we earnestly pray that the discussions which have thus been excited, may lead many to inquire into the truth of God, and so to search the Scriptures that their eyes may be opened "to see the wondrous things in the law," and thus not merely get rid of encumbrances and restraints, but find rest and peace in embracing the salvation of God.

(LETTER I.)

7th Elul, 5601, 24th August, 1841.

GENTLEMEN,—Having so often expressed our sentiments both to your respected body, and to the meetings of the Yahidim, on the important subject of the improvements which, in our opinion, were so much required in our form of public worship, as well as on some other points, and having on so many occasions ascertained your total disinclination to attend to our suggestions, or even to consider our views, we cannot entertain the idea that our present communication will excite any surprise in your minds. In fact we intimated at the meeting of Yahidim in 5599 (on the proposition being made for the abrogation of Law No. 1 of the Yahidim), that our object was to establish a new Synagogue on the principles we had so long advocated, and that we adopted this as the best, if not the only course for satisfying our own conscientious scruples, and for avoiding the repetition of discussions tending to excite and foster ill feelings.

In conformity with these views, and with this avowal, we have, in concert with gentlemen of other congregations, adopted the measures requisite to fulfil our intentions, and having made considerable progress, we thought it right, before actually opening the intended place of worship, to lay before you a written statement of the principles on which it is to be conducted. We take this course, not only out of respect to the congregation of which we are members, but also for the purpose of removing any misapprehension that might otherwise have been entertained respecting our views. In order to preserve proper decorum during the performance of Divine worship, it is essential that the whole congregation should assemble before the commencement of prayer and remain until its conclusion. To secure the observance of this regulation, and at the same time to obtain a full attendance of members, as well as of their wives and children, we have determined that the service shall commence at a more convenient hour—viz., on Sabbaths and holidays, at half-past nine in summer, and at ten in winter; also, that the service shall be limited to a moderate length, for otherwise the mind will, in most instances, be unable to maintain, during the entire period, that solemn and devout attention, without which, prayer is unavailing. Hence the service, including the reading of the portions of Scripture and a religious discourse, will on no occasion, except on the Day of Atonement, exceed in duration two hours and a-half. To bring the service within this limit, and yet to afford time for its distinct and solemn performance, it became necessary to abridge the existing forms of prayer, whilst it also afforded the opportunity of removing those portions which are not strictly of a devotional character. A careful revision on this plan of the daily and Sabbath Prayer-book has been already completed, and considerable progress has been made with the Festival prayers. We confidently anticipate that little objection can be raised to these revised forms of service, since they consist, almost without exception, of portions of the existing Prayer-book, together with passages of Scripture. An impartial consideration will convince you that by omitting the less impressive, and retaining and blending the more beautiful portions of the Portuguese and German Liturgies, an improved ritual has been formed. The effect of solemn song in inspiring devotional feeling is generally admitted; we have, therefore, determined that the service shall be assisted by a choir.

To familiarize the rising generation with a knowledge of the great principles of our holy faith—to teach them their duty as Israelites, and as men, must be considered one of the primary objects of public worship. To accomplish these important purposes, religious discourses delivered in the English language will form part of the morning

service on every Sabbath and holiday. Offerings may be requisite for the maintenance of the synagogue, but as they do not form an integral part of the service, it is considered desirable that they should interfere as little as possible with the devotional character of the place, and that they should not, by occasioning interruptions to the reading of the law, mar its effect. We have, therefore, decided on discontinuing the custom of calling up, as it has long ceased to maintain its original object, viz., that of enabling individuals to read portions of the law. At present, however, it merely affords the opportunity of making offerings, since those called up do not themselves read the law, but only hear it read in common with the rest of the congregation. We have appointed the three great festivals for the offerings of the congregation, which, with the voluntary offerings on other occasions, will be made on the return of the law to the Ark; they are to be unaccompanied by personal compliments, and limited to two essential objects; the relief of the poor, and the support of the establishment. It is not the intention of the body, of which we form part, to recognise as sacred, days which are evidently not ordained as such in Scripture; and they have consequently appointed the service for holy convocations to be read on those days only thus designated.

We have already stated, that to effect our object we have associated ourselves with gentlemen of other congregations, thus rendering it requisite to decide whether the Hebrew should be pronounced after the manner of the Portuguese or Germans, and under the conviction that the former is the more correct, we have adopted it.

One of the benefits anticipated by us from the establishment we are forming is, that the junction of members of different congregations to which we have already adverted, will lead to the abolition of the useless distinction now existing in relation to those who are termed Portuguese and German Jews, but who, in fact, are neither Portuguese nor German, but natives, and in many instances descendants of natives of the British empire, and we have, accordingly, given the intended place of worship the designation of "West London Synagogue of British Jews."

Such are the views we have endeavoured to carry into effect, and we earnestly assure you they have not been suggested by any desire of schism or separation (as seem to be implied in some Resolutions passed at a late Meeting of Yahidim), but through a sincere conviction that substantial improvements in the public worship are essential to the weal of our sacred religion, and that they will be the means of handing down to our children, and to our children's children, our holy faith in all its purity and integrity. Indeed, we are firmly convinced, that their tendency will be to arrest and prevent *secession from Judaism—an overwhelming evil*, which has at various times so widely spread among many of the most respectable families of our communities. Most fervently do we cherish the hope that the effect of these improvements will be to inspire a deeper interest, and a stronger feeling towards our holy religion, and that their influence on the minds of the youth of either sex will be calculated to restrain them from wavering in their faith, or contemplating for a moment the fearful step of forsaking their religion, so that henceforth no "Israelite born" may cease to exclaim, "Hear, O Israel, the Lord our God, the Lord is one!"

In thus establishing a new synagogue, on principles hitherto not recognised or approved by your body, we may possibly encounter a considerable difference of opinion, and a strong prejudice against our proceedings; but, having been actuated solely by a conscientious sense of duty, we venture to hope, that on further consideration, our intentions and our motives will be duly appreciated, and that those kindly feelings which ought to exist between every community of Jews will be maintained in all their force between the respective congregations which

you represent, and the small body whose views we have herein endeavoured to explain.

Before concluding, we are anxious to impress on your minds that we are most desirous of continuing to make, through you, a contribution towards the relief of the poor, and to devote some of our time and attention to the superintendence of these excellent institutions connected with the "Parent Synagogue."

Influenced as we are by a sense of duty to offer our assistance in these works of charity towards our poorer brethren, we should derive no small gratification if, in thus co-operating with you to satisfy the claims of humanity, we should find that we are thereby establishing a bond and symbol of connexion with the old congregation, and assuring you that its welfare will never be a subject of indifference with us, we shall but express the words which we utter so frequently in our daily orisons:—"May He who maketh peace in his high heavens, in his mercy grant peace unto us and unto all Israel. Amen."

(LETTER II.)

London, 2d Sebat, 13th January, 1842.

GENTLEMEN,—It is now some few months since we had the honour of submitting to your Board a document, bearing date the seventh day of Elul, 5601 (August 24, 1841), in which we detailed the causes that led us to form a new synagogue, and the principles on which it was our determination to conduct it. Our views and sentiments are so fully embodied in that document, that although we are on the eve of consecrating our new house of prayer, we have little to add to our former statement, to which we again beg leave most respectfully to refer you.

If, Gentlemen, you will divest your minds of pre-conceived notions, if you will review our memorial of the 7th day of Elul, and consider the conciliatory spirit which pervades that document, if you will bear in mind the character of the ameliorations we are about to introduce into our religious worship, and the pure motives that have prompted us to these proceedings, it will not excite your astonishment that we should have anticipated a different result from your Board. We had flattered ourselves with the hope that you would not wholly have disapproved our alterations; and even had they failed to elicit your sanction, that you would, at least, have accompanied your objections by a statement of valid reasons, grounded on the acknowledged principles of our faith; but, we confess, we were unprepared for the Resolution of the elders passed on the 9th and confirmed on the 16th of Hesvan. We could not have imagined that you would have so opposed yourselves to our views, as to have resuscitated an Escama, which having been called into existence by peculiar circumstances, should have been modified when those circumstances no longer demanded or justified such an enactment; nor could we have supposed that you would have proclaimed your determination to hold us amenable to all the pains and penalties of the law of Yahidim, No. 1, on our assembling in our new house of prayer, for the performance of Divine worship.

This resolve on your part has, however, forced upon us the necessity of taking the only course which, consistent with honour and principle, we can pursue—to withdraw at once our names from the list of the Yahidim of the congregation.

Thus have you, Gentlemen, by the threat of adopting certain measures, which, we venture to affirm, are alike inefficient and injudicious, driven us from the last hope to which we had fondly clung,

that of being enabled to introduce ameliorations into our religious worship, under the sanction or in connexion with the parent synagogue.

In having taken this step, which, we must again reiterate, you have forced upon us, we beg to assure you that we do not entertain the least ill-will or unkindly feeling towards any individual member of the congregation.

We freely give you credit, Gentlemen, for being influenced by conscientious motives, however we may deplore the conclusion you have arrived at: all we ask of you in return is, to do justice to the views by which we are actuated. If you consider the sacrifice of time, labour, and means we have made (to say nothing of the greater sacrifice of quitting a synagogue, with which we and our fathers have been for so long a period connected) to establish a house of prayer where we may worship our Creator agreeably to the dictates of our conscience, and you will not, you cannot, believe, that we are swayed by any desire for innovation or schism, or for promoting ill-will between one son of Israel and another: neither will you believe we are so lost to a sense of philanthropy, as to shut out the poor from that relief which they are entitled to claim at our hands.

Indeed, it must be evident to all (however they may dissent from our views), that we can only be influenced by a pure love for that law which the Holy One of Israel has commanded to be written for our unerring guidance, and which it is our ardent wish to transmit to our descendants in perpetuity.

We had intended to intrude upon you some few remarks relative to the part taken by the Beth Din of the congregation, in the condemnation of our Prayer-book; but as we are most anxious to avoid every irritating topic, we must seek some other channel to offer a word of explanation on this proceeding.

In conclusion, we earnestly implore Almighty God, who searcheth the inward workings of the heart, to shed his blessing upon every member of the house of Israel, and so to implant his spirit amongst us, that love, charity, and kindness, may ever distinguish the conduct of one Israelite to another. May he cause us ever to bear in mind that we are all sprung from one stock, that we embrace one faith, acknowledge one law, one God, one common parent.

To all who may doubt the purity of the intentions that have led us to open our synagogue, we are content to reply in the words of Scripture, "The God of gods the Eternal, the God of gods the Eternal, he knoweth, and Israel shall know, if in rebellion, or, if in transgression against the Lord, we may not be saved this day." (Josh. xxii. 22.) We subscribe ourselves, respectfully, your most obedient servants.—*Jewish Intelligence, April, 1842*

MEMORIAL IN FAVOUR OF REFORM.

THE following Memorial, as might be expected, gave rise to much discussion in the Vestry of the great Synagogue in London, among those influential members of the Jewish nation who met together in order to make the necessary arrangements for the appointment of the future Chief Rabbi. As nothing had been finally

settled as to the election, they decided on waiting until the appointment of a successor to the late Chief Rabbi Hirschel, before any of the desired regulations are adopted. The necessity for the proposed improvements seems, however, to be very generally admitted:—

To the Wardens, Committees, and Vestries of the Spanish and Portuguese, the Great, the Hambro', the New, and the Western (St. Alban's) Synagogues.

THE MEMORIAL OF THE UNDERSIGNED MEMBERS AND SEAT-HOLDERS
OF THE SAID SYNAGOGUES

SHewETH,

That your Memorialists are deeply impressed with the necessity of improvements being made in the mode of public worship.

That, in the opinion of your Memorialists, the improvements to which they will presently more particularly refer, would be hailed with satisfaction, not only by themselves and by the several congregations in the United Kingdom and the Colonies, but also by the intelligent of the Jewish community throughout the world.

Your Memorialists are fully conscious that it would not become them to enter into theological disquisitions, nor is it relevant to the attainment of their object that they should do so; the sacred principle which they seek to advocate, and which (whatever be the result of this Memorial) must sooner or later be enforced, is, that Divine worship in the synagogues should be so conducted as to ensure the decorum and devotional feeling so essential to the elevation of the mind, and the purification of the heart.

The most pious among the community, and even those who adhere most conscientiously and closely to the minutest ordinances of our faith, cannot deny that the legitimate object of public worship is the inspiration of devotional feeling. They cannot refer to the Scriptures, nor (as it is believed) to the writings of the Jewish sages, without finding this principle reiterated constantly and vividly; and they must be impressed with the conviction, that whatever tends to weaken this feeling—whatever operates to distract the mind from the thoughts which should occupy it when the Almighty is addressed, needs the serious attention of all Israelites who desire to maintain in beauty and in strength the faith of their ancestors.

It too often happens that we are disposed to cling with tenacity to the inconsistencies or errors to which habit has familiarized us, and to the endurance or committal of which, we have been habituated from earliest infancy; but when these become glaringly apparent—when the advancing intelligence of the time calls for such changes or modifications only as shall tend to remove these imperfections, and to promote religious knowledge, it becomes an imperative duty to enter into the consideration of the subject with the serious intention of satisfying the wishes thus powerfully expressed, particularly when it can be shown that such wishes may with propriety and safety be complied with.

There is no more prolific source of the indecorum and of the irregularities in the Synagogues, of which your Memorialists complain, nor of the irreverential conduct which they deplore, than the system now in operation for the supply of the congregational finances. That the public functionaries must be adequately remunerated, the places of worship duly maintained, and, subsidiary to these objects, that the charitable offerings usually made in the synagogues should be encouraged, and the wants of the poor adequately provided for, are truths not to be questioned; but your Memorialists conceive that these objects

may be attained by other means than those which have heretofore been resorted to.

Your Memorialists suggest, that the Committees of the several congregations will be enabled to make such financial arrangements as shall be most suitable to the congregations which such Committees respectively represent, and which shall lead to a discontinuance of those interruptions in the reading of the law which the present system occasions. There may be difficulties of detail, but the Committee should consider, and no doubt will consider, that difficulties of detail ought not to induce the abandonment of an important principle; and they ought further to reflect that these difficulties are materially lessened, because your Memorialists are actually anxious for an amelioration of the financial system; and that, therefore, they will cheerfully submit to such regulations as shall effectuate the good desired; and your Memorialists sincerely believe that the sentiments which they have expressed in reference to this subject, are those which are entertained by the majority of the several congregations.

In addition to the removal of the obstructions to devotional feeling just referred to, it is necessary to adopt such further measures of improvement as the wants of the community imperatively require. All agree upon the necessity of spiritual exhortation (a convincing proof of which has been afforded on a recent most gratifying occasion). All admit that the synagogue should not only be appropriated to prayer, but to that which renders prayer efficacious to ourselves, and acceptable to the Almighty; that there the pious Israelite should delight to enter—that there should be excited a love and reverence of the faith to which we belong—that there should be implanted in our hearts a determination to observe the soul-inspiring precepts which our religion inculcates, so that, as the prophet Jeremiah exhorts us, we may “lift up our hearts with our hands unto God in the heavens.”

Let the several vestries then seriously determine to obtain religious instructors, to deliver discourses in the synagogues in the vernacular tongue, whose characters, whose principles, and whose attainments, shall qualify them for a trust so sacred. Your Memorialists are aware that there is a desire to accede to this request, but that some difficulty exists in the obtainment of persons possessing these indispensable qualifications. To this your Memorialists reply, that if the appointments were such as men of talent could accept without too great a sacrifice of their temporal interests some would be found to act in the capacity required, and that, entering upon their hallowed vocation with humility of heart and earnestness of purpose, they will succeed in their arduous and pious labours, even beyond their most sanguine expectations.

Your Memorialists now approach a subject of extreme delicacy, one which it may be contended involves the necessity of spiritual sanction, and conscious how desirable it is that a clear understanding upon the real points of difficulty should be arrived at, they will endeavour to simplify the question, and to narrow the debateable ground as much as possible.

Your Memorialists have endeavoured to show that the object of public worship is the inducement of devotional feelings, and further, that whatever is obstructive of this salutary effect must be exceptionable. Can there be a doubt that the mode in which our prayers are offered is highly objectionable? Is it possible that, had we not been habituated from earliest youth to the peculiarity of the manner in which our prayers are said, we should have deemed it as unaccountable as it is unseemly? Will it be contended that, in ancient times, our fathers thus addressed the Deity? Or are the most scrupulous prepared to maintain a system, manifestly inconsistent, obviously indecorous,

and clearly adverse to that lifting up of the soul in solemn communion with the Creator, which is the effect that prayer is intended to produce. Your Memorialists, therefore, urge upon you to revise the present system; to direct that those parts of the Synagogue service which are not sung by the quire shall be repeated with appropriate solemnity; that the funeral and other services shall be conducted with like solemnity; and that the practice of the audible recitation of those prayers by individual members of the congregation (which ought to be read silently) shall be discontinued. Your Memorialists entertain the cheering hope that, if these directions be complied with, the community will hail with delight a change so conducive to elevate its religious feelings; and it appears to your Memorialists, that the realization of their suggestions involves no invasion of, or interference with, the rights or duties of our spiritual authorities.

Your Memorialists trust, that, consistently with our religious ordinances, our spiritual authorities will be enabled to make such alterations in the time of Divine service as will facilitate the attendance at the synagogue of the several members of the congregation, accompanied by their families.

Finally, and as your Memorialists admit, the greatest difficulty of all is to give effect to the earnest wish of the majority, that the spiritual guardians of Israel would revise the service of the synagogues, for all desire that the house of God should be a temple of worship, and that the expressions of the lips should be the language of the heart; and this object cannot be attained while there are any portions of the service which are either passed over by the congregations, or, if at all repeated, are read so loudly by some, so expeditiously by others, and in such an utter alienation of mind by many of those who do read them, that they cannot be such an offering as the pious Jew should seek to render, or as the Almighty can desire to receive.

Your Memorialists, having thus stated their views on the subjects to which this Memorial refers, deem it their duty to declare their determination to abide by spiritual guidance, and to adhere to and uphold existing establishments,—they appeal to the honoured Chief Rabbi, Doctor Hirschel, rightly to direct the wishes of those who seek not to impair, but to strengthen the reverence of our holy faith and time-honoured Institutions.

Your Memorialists therefore pray—if you desire (as most assuredly you do) that the public worship should be devotional and pure—that the spiritual wants of the community should be adequately provided for—that the synagogues should be numerous as well as regularly attended—that animosity between friends and families should cease—that secession should be prevented—and that Israel should be again indissolubly united in love and charity, to enter into the consideration of this Memorial with promptitude, and to decide with energy upon the measures necessary to give effect to the views, the efficacy as well as the practicability of which your Memorialists have endeavoured to demonstrate.

And your Memorialists will ever pray.—*Jewish Intelligence, July, 1843.*

COUNTER MEMORIAL.

THE above-mentioned Memorial has given rise to much controversy among the Jews.

The Memorialists had no doubt very good reasons for believing

“that the sentiments which they expressed in reference to this subject, were those which are entertained by the majority of the several congregations;” for many things have occurred which show most plainly that a very great body of the Jews in London are weary of the superstitions of Rabbinism, and are anxiously inquiring which is the right way.

In the meantime, there are not wanting those who are afraid of innovation. They dread change of what kind soever it may be. They think that Rabbinism must be preserved entire, with all its forms and observances; and they deprecate most solemnly the idea of allowing any rabbi, or any other authority, to interfere with that which they regard as sacred and Divine in all its parts.

An Association has been formed for “*preserving inviolate the ancient Rites and Ceremonies of Israel*,” and the friends of Rabbinism have displayed great zeal and earnestness in their endeavours to support their favourite system. A Report of the proceedings has been published by the Committee of the Association, from which we extract the following account:—

The Jewish public having been for some time in a state of excitement, in consequence of the presentation of a Memorial to the various metropolitan synagogues, and the vestry of the great Synagogue having deliberated thereon, resolved, by the casting-vote of the Chairman,—that the subject matter of the said Memorial, having for its object a revision and curtailment of prayers, alteration of the time of public worship, &c., &c., should be left to the consideration and decision of the future Chief Rabbi, a Committee of tradesmen, among whom were *בני ברית* and seat-holders of the various congregations, determined to give the public an opportunity of expressing their opinion, (the Memorial presented having stated that the alterations prayed for “would be hailed with satisfaction by the public generally,”) formed themselves into an Association, “*For preserving inviolate the ancient Rites and Ceremonies of Israel*.”

Various open and public Committees were held at No. 22, Bury-street, St. Mary-Axe, each more numerous and respectably attended than the one antecedent; and on the Committee-room being found too small to accommodate the members attending, it was unanimously resolved, “That a great public Meeting should be called, under the authority and management of the Committee of the Association, as early as they might deem requisite.” In consequence of such unanimous Resolution, the Meeting was held at Howard’s Assembly-rooms, St. James’s-place, Aldgate, on Sunday, 20th August, 5603; notice of which had been previously given by placards, cards of invitation, &c., which were to be had at many public places, no one being *יורד* being denied admittance. Such was the desire to be present, that within ten minutes of the doors having been thrown open to the public, the room was crowded almost to suffocation, and hundreds went away disappointed, having been unable to gain admittance.

On the proposition of M. S. Keyser, Esq.; seconded by H. Moses, Esq., Edward Lazarus, Esq., was unanimously called to the chair. Moved by Lewis Cohen, Esq.; seconded by Mr. Judah Caspar, and carried unanimously,—

Resolved,—“That this Meeting having heard, with feelings of the deepest regret, that a Memorial has been received by the Vestry of the great Synagogue, having for its object a revision and curtailment in our Synagogue service, as well as a change in the hour appointed for the

same, and that the Vestry have resolved to call the attention of the future Chief Rabbi to the prayer thereof at an early period after his appointment; that it is the opinion of this Meeting that such a Resolution is inexpedient and uncalled for, and can only have a tendency to subvert our ancient institutions."

Moved by Mr. Mitchell; seconded by Mr. D. Cohen,—

Resolved,—“That this Meeting deem themselves imperatively called upon to use their best exertions to stem the torrent of innovation, which at present presents itself to the Jewish community by the reception of the original Memorial, and that a counter Memorial be presented to the great Synagogue expressive of such sentiments.”

Moved by Mr. N. Delrics; seconded by Mr. M. S. Keyser,—

Resolved,—“That the Memorial about to be read to the Meeting be received and adopted, and that such gentlemen who approve of the same do sign it forthwith; and that copies thereof be left at such places for signature as the Committee may appoint.”

Moved by E. J. Symons, Esq.; seconded by Mr. Davis,—

Resolved,—“That Henry Moses, Esq., of Trinity-square, be requested to present the Memorial adopted by this Meeting to the Vestry of the great Synagogue; and that Lewis Cohen, Esq., and other gentlemen of the Vestry, be respectfully solicited to support the prayer thereof.”

Moved by A. Levi; seconded by Harris Barnctt,—

Resolved,—“That this Association be permanent, and that the present Committee remain in office for one year.”

TO THE WARDENS AND BOARD OF VESTRY OF THE GREAT
SYNAGOGUE, DUKE'S-PLACE.

*The Memorial of the undersigned Members of the several Synagogues of
the Metropolis,*

Resolved, at a Public Meeting, held at Howard's Coffee-house, Duke's-place, on the 20th day of August,—24th Ab, 5603,
SHEWETH,—

That your Memorialists have heard with the deepest regret, that a Memorial (having for its object a revision and curtailment of our Synagogue Service, &c., purporting to contain the sentiments of the majority of the Jewish community, accompanied by a circular dated the 29th of April, 5602, from No. 35, Oxford-terrace, Hyde Park, and signed Henry H. Cohen, Chairman) has been received by your Board by a casting-vote of your President, in addition to his individual vote; and that the Vestry have resolved to call the attention of the Chief Rabbi to the prayer of the petitioners, at a very early period after he shall have been appointed.

Your Memorialists cannot but deeply lament that such a course has been adopted, as it must evidently prove injurious to our ancient and venerable institutions; for from time immemorial our laws, customs, ceremonies, and rites, have stood the test of ages without the slightest alteration (which all other nations envy, saying, the Hebrews are faithful to the inheritance of their forefathers, and were never known to deviate either from the oral or written laws); and should any modification now be introduced, it will occasion those who are anxious to cause dissension amongst our brethren, and to seduce us from the faith of our forefathers, to say, that the Hebrews are at last dividing amongst themselves, and wish to remove some of their ancient customs, which will at once destroy our nationality, which we have sustained unsullied for thousands of years.

Your Memorialists are aware that the contemplated alterations will be subject to the sanction of the intended *New Chief Rabbi* with the *Beth Din*, as expressed in the third page of the Memorial, as was

intended should have been done during the life-time of our late much-lamented rabbi (peace to his soul), but your Memorialists at once and unequivocally state their opinion on this point, namely, that it is not in the power of any Chief Rabbi and Beth Din, or any other *body* of men, to alter the hours ordained for *public worship*, or *curtail any of the original Liturgy* as arranged by our sages of old.

Your Memorialists, with all due deference to the supporters of the contemplated alterations, *solemnly declare their full determination* to uphold, support, and maintain in their fullest integrity, all the ancient laws, customs, ceremonies, rites and forms of service of their forefathers.

Your Memorialists trust that anything herein stated will not be considered disrespectful to the Vestry, for such your Memorialists avow is not their intention, but only to give expression to their feeling as יהודים by which they are actuated.

Your Memorialists do not express an opinion on the financial alterations proposed by the Memorial of the 29th of April, but firmly express their dissent from the proposed curtailment of the prayers, alteration of the time appointed for the same, and prevention of the congregation repeating audibly the responses as enjoined by our sages, which heretofore have never been deemed unacceptable to the Deity or offensive to each other.

Your Memorialists, therefore, in conclusion, respectfully anticipate that your Board will see the propriety of expunging from your minutes the resolution accompanying the reception of such Memorial, which will at once set at rest a subject fraught with evil, and restore peace and tranquillity to the minds of your Memorialists,

Who will ever pray, &c.—

Jewish Intelligence, October, 1843.

REFERENCE has already been made to the strong conviction prevailing among a great number of the Jews resident in London, that the time has at length arrived in which several important improvements in the services of the synagogue have become indispensably necessary. The Memorial to this effect, which stated the wish that the future chief rabbi should be authorized to make such alterations as might appear necessary, as well as the Counter-Memorial, deprecating any innovations whatsoever, have been communicated to our readers at full length. We have now to report the result of a large Vestry Meeting on the subject, which took place at the hall of the Duke's-place Synagogue.

The Meeting was one of the most numerous in the recollection of the oldest members; both parties, Memorialists and Counter-Memorialists, mustering their full strength. Many influential members declared that they would leave the synagogue and join the congregation of "British Jews" at once, if the Counter-Memorial were adopted, more particularly that portion of it which prays for the entire setting aside of the first Memorial and refusing the future rabbi the power of reforming the Jewish ritual. After a stormy discussion, Dr. Van Oven and Samson Samuel, Esq., made the

following arbitration:—"That the two paragraphs, praying for the entire setting aside of the first Memorial, should be left out; and that both Memorials should be received and submitted to the future chief rabbi, who would be the only authority to decide that point."

We understand that at the next Vestry Meeting the office of chief rabbi will be declared vacant, and that the conditions of eligibility for the office will then be published.—*Jewish Intelligence*, January, 1844.

THE proceedings of the Rev. Dr. Adler, the Chief Rabbi in London, with respect to the claims of the members of the Burton-street Synagogue to be acknowledged as Jews, well deserve notice.

Having made inquiry concerning the subject, we can state the circumstances of the case on the best authority.

Dr. Adler has resolved not to permit a single infraction of the Oral Law, but to have the whole Talmud received and acknowledged as divine. He has expressed his determination to prohibit marriages between members of the Burton-street Synagogue and of other congregations, unless the former abandon their synagogue, and promise obedience to rabbinical ordinances.

A case of this kind has lately occurred. A young female of the congregation of "British Jews," was to be married to a person belonging to a synagogue under Dr. Adler's authority; and the Chief Rabbi compelled the young woman to make a formal renunciation in writing of the Burton-street Synagogue and its ritual, threatening that he would prevent the marriage taking place, if she would not do so.

This arbitrary proceeding has caused a new schism, and threatens to widen, more than ever, the breach already existing between portions of the seed of Abraham in this country. Dr. Adler's conduct is the more surprising, from the contrast it presents to the professions made by him at the period of his inauguration, that he would step in as a mediator between both parties, and endeavour to heal their differences.

It is most probably in reference to this unexpected conduct on the part of Dr. Adler, that the editor of the "*Jewish Chronicle*" for January 9, 1846, makes the following remarks:—

We were just going to press, when we learned with deep regret that, owing to a certain line of conduct which Dr. Adler has intimated his intention to pursue to the Burton-street Synagogue, a severe blow will be inflicted on the peace of the Jewish community. It is said that the members of the new congregation, feeling the Chief Rabbi's proceedings to be unjustifiably harsh and rigorously persecuting, have summoned a general meeting of their body, prior to publishing to the world at large, the tyrannous conduct which they charge Dr. Adler of having displayed towards them.

Although we give these statements as they have reached us, without vouching for their correctness in every particular, we have, alas! but

too much cause to fear they are mainly and substantially true. We confess we had confidently indulged the hope, in common with the Jews at large, that the elevation of Dr. Adler to the Rabbinical Chair, would prove the precursor of re-union and peace; and most bitter will be the disappointment of the community, if the cup of expectation is dashed from their lips.

Want of space prevents us from entering more fully on this matter at present, but we most earnestly call upon Dr. Adler, upon the Committee assembled to co-operate with him, and upon the members of the Burton-street Synagogue, to pause well before they plunge the Jewish community into a state of hostile and sectarian warfare. Let them beware that intestine strife and persecution do not throw us back for half a century from touching the sceptre of civil and religious liberty, which, probably in the approaching session of Parliament, may be held out to us; but, more than this, let them beware that they do not bring a reproach upon the body of British Israelites, and make them a by-word amongst their enemies.—*Jewish Intelligence, February, 1846.*

THE members of the "West London Synagogue of British Jews" have published an "Appeal" to their Jewish brethren, in which they protest against the arbitrary proceeding of the Chief Rabbi, in refusing to solemnize the marriage of a young female member of the Burton-street congregation, with a person belonging to a synagogue under his own authority, until the former had formally renounced, in writing, her connexion with the synagogue to which she belonged.

They commence with referring to the motives which led to the formation of their congregation:—

The establishment of our congregation was not the product of a spirit of rebellion against the ancient law of Israel, nor of a worldly desire to free ourselves from the Divine statutes and ceremonies enjoined upon Israelites. Our movement was the effect of our steady attachment to the Mosaic institutions, an inward regard for which is incompatible with an irreverence for the public worship of the synagogue. Such a feeling of irreverence was, however, visibly gaining ground to an alarming degree, among the liberally educated of the community, in consequence, mainly, of the numerous defects in the antiquated mode of synagogue worship, and of the detrimental influence exercised on the established ritual, by the sad vicissitudes through which our fathers had passed during centuries of general mental darkness. It was our conviction, that the inroads which infidelity and apostasy were continually making among the Jews of Britain could be effectually checked, as far as in us lay, only by the adoption of a more simple and scriptural book of prayers, and by the introduction of a purer mode of external devotion within the synagogue. Though amidst considerable difficulties, even the short space of four years has sufficed to furnish us with ample evidence of the soundness of our undertaking, and to strengthen our determination not to desist from the good work which we have begun, but to uphold it with all our might, to embellish it, and to preserve it, as a sacred

bequest to our descendants, and with the blessing of God, as an object of congratulation for all our brother Israelites.

Having no other end in view than the amelioration of the matter and the manner of our public worship, we scrupulously abstained from effecting any change foreign to this our sacred purpose; we neither received any dogma not recognised by the whole of Israel, nor did we reject the observance of any tenet by which, as Israelites, we are bound to stand or to fall: it was one of our most earnest wishes to preserve unbroken the bond of fraternal unity which has so long, through the course of the most troublous times, held together all the branches of the Israelite family, and for which we have earned the tribute of admiration from the well-disposed among our Gentile brethren. We may call you all to witness that it was not *we* who characterized the establishment of the West London Synagogue as a manifestation of religious dissent among the Jews of England: not we that sounded the tocsin of sectarian strife; nor did we parade before the world the existence of a sect of *seceders* among the Jews. Secession, religious, social, political, was, is, and ever will be as far from, as odious to our feelings, as the abandonment of whatever is dearest to our souls. The past, in which, as Israelites, we glory, belongs to the history of all Israel. We entertain, as a religious body, no hopes for the future which are not shared by the synagogue all over the world; and though we pant and strive for the social and political improvement of our present position, we should be willing to share, if such be the will of God, in the direct persecution inflicted on all; while we should spurn all imaginable privileges apart from the totality of our brethren in this land.

But, notwithstanding the purity of our motives, and the absolute necessity for the step we had taken, for the purpose of keeping the hearts of our children faithful to the religion of Moses, our honest efforts were from the outset encountered in an uncharitable and persecuting spirit.

Then follows a narrative of the facts connected with the bull of excommunication issued against that congregation by the late Chief Rabbi; which were fully reported in the "Jewish Intelligence," at the time. The "Appeal" then proceeds:—

As from the natural course of things, it was evident that the rabbinical mantle of Dr. Hirschel would soon descend upon the shoulders of his successor, we were counselled by many members of other synagogues to bear with patience our present wrongs, since it was certain that the next Chief Rabbi would do us full justice, and remove the anathema from our congregation.

We yielded to this advice, brethren, especially as the *Herem*, although in some instances it severed family ties, and was made (particularly by the Portuguese congregation), a plea for the invasion of vested rights of the most sacred character, was, in many other cases, treated almost as a nonentity; and therefore did not prove, in its practical operation, so injurious as might have been anticipated. It is true that the President of the Board of Deputies, in a manner unworthy of his high character and station, made this excommunication a plea for intercepting from a congregation of his British co-religionists, the privileges of the act of registration for marriages; but the registrar's office being open to us, with the option of subsequently solemnizing our marriages either in synagogue or at our homes, agreeably to Jewish rites, we were rendered independent of the President of the Board of Deputies. We were content to adopt this course, rather than to publish in a court of justice,

or by an appeal to Parliament, that the man who had deservedly earned the esteem of all philanthropists, by leaving his country on a glorious mission to the East on behalf of the oppressed Israelites of Damascus, had yet lent his influence to the persecution of his Jewish brethren at home.

Beyond this, the *Herem* was, as to a variety of matters that *might* have been brought within its operation, nearly innocuous. Marriages were performed between persons who had attended the West London Synagogue and members of other congregations, during the time of Dr. Hirschel's filling the office of Chief Rabbi, and during the period subsequent to his death whilst the *Dayanim* officiated; and so recently as within the last three months, a marriage was solemnized by the authorities of the Portuguese congregation, between a gentleman connected with that synagogue, and a lady, a member of the congregation of Burton-street. Nor should we omit to record, with satisfaction, many acts of fraternity, kindness, and religious communion which have taken place between ourselves and members of other synagogues. Sectarian discord thus dying away, former animosities giving place to charity and brotherly union, Dr. Adler was spoken of by those who promoted his election, as the man who would wipe out every remaining blot of strife, and restore peace and harmony in Israel.

But alas, brethren, for the hopes that had been cherished! Your new spiritual chief has at length manifested his views; and they are such as must give unfeigned regret to every rational and enlightened Israelite of Britain. Not only has he announced his intention not to walk in the path of toleration, but he has gone beyond Dr. Hirschel himself, and has been unfortunately induced to give to the excommunication a force, with which even its framers never sought to invest it.

We omit the summary of facts, as a more detailed statement is contained in the appendix to the "Appeal," which we add at the close of this article.

We place on record this simple statement of facts; for further details as to which, your attention is solicited to the subjoined correspondence. It causes us unfeigned regret, brethren, to be compelled to take the present means of laying our case before you, and thus to incur the risk of exposing the dissensions of Israelites to the public gaze. But the course which the Chief Rabbi has thought fit to pursue towards us has left us no other resource, consistent with our duty. It is a matter of necessity, not of choice. From the annexed correspondence, it will be seen, that when we became acquainted with the statement of Jane Angel, we addressed a respectful letter to the Chief Rabbi, praying him to inform us in writing, whether the young woman's version of the matter were correct, or otherwise; and further, that he would please to furnish us with a copy of the declaration, or test, to which she was required to subscribe. But the Reverend Gentleman, having refused to comply with either request, you will perceive that we were obliged either to sit down quietly under a sense of persecution on the grounds of conscience, or to submit our case to the impartial judgment of our British co-religionists. We chose the latter alternative, keenly feeling the wrongs inflicted on us, and relying on your sympathy. We do, therefore, by this our appeal, call the Chief Rabbi before the tribunal of the opinion of the congregation over which he presides. Not by way of defiance, but in discharge of our duty to ourselves, we summon him to afford you, brethren, the great of British Jews, an explanation of his conduct, which he has absolutely refused to give us; and if he fail to vindicate his proceedings, he will tacitly admit the injustice of the treatment which we have endured. . . .

Neither you, brethren, nor the Chief Rabbi, will have forgotten that the regulations framed with reference to his election, contained a provision that he should not have the power to issue any new excommunication—a provision which implied pretty distinctly, that the congregations appointing him did not approve of the last exercise that had been made of the power in question; although, as it was found that the proclamation which we are discussing had not produced as much mischief as might have been apprehended, their revocation was not insisted on.

But to prevent the issue of new excommunications is now no longer sufficient, when you see that those that are in existence are treated by your Chief Rabbi as having a binding, and active force, and are put into execution in a manner that it is impossible to justify, except by the plea that we are not Jews. Brethren, we ask you, whether you share in this opinion? Are you prepared to pronounce us, who are faithful to the laws of Moses; who rigidly observe the covenant of Abraham, the institution of the Sabbath, and of the Festivals, as they are commanded by Scripture; who sedulously devote ourselves, and strive to conform to the precepts of our holy faith; are you, we repeat, prepared, for the sake of minor distinctions, to pronounce us without the pale of Judaism?

Judge for yourselves, as others have done since the promulgation of these "Cautions" or "Herems," and, like them, you will not fail to recognise and duly to characterize the spirit which dictated the prohibition "to every one that is called by the name of Israelite," of taking up this Prayer-book of the West London congregation, or receiving it into his house; you will know what to think of the declaration which accounts us of those who "cannot be permitted to have any communion with Israelites in any religious rite or sacred act."

Copies of the correspondence, which has taken place on the subject, between Dr. Adler and Mr. F. H. Goldsmid, Junior Warden of the Burton-street Synagogue, are added to the "Appeal." We insert their two last letters, as showing how the matter now stands; as well as the "Statement" of Jane Angel, the female whose marriage is above referred to:—

LETTER FROM THE REV. DR. ADLER TO MR. GOLDSMID.

Office of the Chief Rabbi, London, Dec. 24th, 5606.

Dear Sir,—In reply to your communication of the 23d instant, I beg to state that so long as the union, which I so anxiously desire, has not been effected amongst us, I do not feel myself justified in engaging in any official correspondence on the subject in question.

I have the honour to be, dear Sir, your very faithful Servant,
To F. H. Goldsmid, Esq. N. ADLER, DR., Chief Rabbi.

LETTER FROM MR. GOLDSMID TO THE REV. DR. ADLER.

5, Stove Buildings, Lincoln's-inn, 8th January, 5606 (1846).

Reverend Sir,—I have laid your letter of the 24th December before a Meeting of the members of the West London Synagogue of British Jews.

As you have declined to avail yourself of the opportunity which was offered to you of contradicting the statements contained in the paper signed by Jane Angel, of which I had the honour to transmit to you a copy, the members of the West London Synagogue are compelled to arrive at the conclusion that these statements are substantially correct, and must act upon that conclusion in the steps which they may deem it

their duty to take in reference to this subject. I regret to add, that the course which you have thought it proper to adopt, appeared to the Meeting but little calculated to promote the union which you state that you desire.

I have the honour to be, Rev. Sir,
Your very obedient Servant,

FRANCIS H. GOLDSMID,
Junior Warden of the West London
Synagogue of British Jews.

Rev. Dr. Adler, etc. etc.

JANE ANGEL'S STATEMENT.

2nd Dec. 5606 (1845).

On Saturday, November 22, Morrice Hyman (who had previously applied to Mr. Kisch, Secretary of the Westminster Synagogue, to make arrangements for his marriage with Jane Angel, daughter of Daniel Angel, keeper of the burial-ground of the West London Synagogue, on Wednesday, the 10th of December), was informed by Mr. Kisch, that he (Hyman) and his intended wife must attend on Sunday, November 23, before Dr. Adler.

They attended accordingly, and Dr. Adler stated to Hyman that he had done very wrong; that he must know that the Burton-street Synagogue was in *Herem*, and not an acknowledged synagogue; that he (Dr. Adler) desired to keep peace with that congregation; but that this was the first case in which the question of marrying a member of that synagogue had come before him; and that if he did so now, he would be asked to do so on future occasions.

Having inquired of Jane Angel whether she had attended the West London Synagogue, and been told that she had, Dr. Adler stated that he could not perform the ceremony of marriage himself, unless Daniel Angel would come back to the old synagogue; but that he would allow the marriage to be performed by Mr. Henry, the minister of the Westminster Synagogue, if Jane Angel would sign a paper, promising never again to attend the West London Synagogue, and to conduct herself henceforth as a good Jewish woman. Jane Angel remarked, that she thought she always had been so, and inquired whether he would like to see her father, who held a situation in that synagogue. Dr. Adler replied that he did not wish to see her father on that occasion; although at a future time, he should have no objection to do so; and a paper having been drawn up in an adjoining room, to which Dr. Adler retired, and brought in, and read over by Dr. Adler to her, which she believes was to the effect, that she would never again go to the synagogue in Burton-street, and would conform to orthodox laws or customs; and Dr. Adler having stated that, if she would not sign the paper, he would have nothing further to do with the matter; and Hyman having represented to her (during Dr. Adler's absence) that if she did not make up her mind to do so, the arrangements for the marriage would be interfered with, and probably broken off; she consented to sign, and did sign the paper.

After the paper had been signed, Dr. Adler told Hyman and Jane Angel that they were to attend on the next day between eleven and one, before the *Dayanim*, in order that she might make a declaration to the same effect as the paper, and that he would then give permission for the marriage.

On Monday, the 24th, they attended accordingly, and Jane Angel, having been asked by one of the *Dayanim* whether she would make again the declaration she had made on the preceding day, and she having said that she would, Dr. Adler read over the paper, and stated, that the permission for the marriage should be given.

The same remark, as to her being henceforth a good Jewish woman, was made on this day as on the Sunday. JANE ANGEL.—
Jewish Intelligence, March, 1846.

THE Chief Rabbi, Dr. Adler, having, as it appears from the "Jewish Chronicle," on Wednesday, August 12, 1846, personally, at the residence of D. Q. Henriques, Esq., a member of the Burton-street Synagogue, solemnized a marriage between a sister of the latter gentleman, and Mr. Walter Josephs, a member of the Great Synagogue, Duke's-place, without the previous imposition of any religious tests whatever on the lady, who, as well as her relatives, has long attended, and does *now* attend, worship at the West London Synagogue; it must be presumed that this virtual abandonment of the Cherem, is a step towards a formal and public revocation of the excommunication, issued against the Burton-street community, in the lifetime of the late Rabbi Hirschel.—*Jewish Intelligence, September, 1846.*

Election of a Chief Rabbi for England.

THE following Resolutions, which were passed at Meetings of the representatives of the several metropolitan and provincial congregations, appointed to confer on matters relating to the office of Chief Rabbi, held at the vestry-room of the Great Synagogue, London, on Sunday, the 19th, and Tuesday, the 21st day of 'Adar Reshon,' 5603, being the 19th and 21st of February, 1843, ISAAC COHEN, Esq., in the Chair, shew the nature of the regulations which were adopted by the leading members of the Jewish community, when about to select a chief pastor to preside over them:—

That this Conference having heard the Resolutions of the Committee of the Great Synagogue of the 14th November last, are of opinion, that *it is* desirable that a Chief Rabbi be appointed, duly authorized as the spiritual guide and director of all the Jews of this empire.

That the amount required for the maintenance of the dignity of the office of the Chief Rabbi be raised by sums to be contributed by the various congregations in the empire, in such manner as shall be hereafter agreed upon.

That no person be admitted a candidate unless he be a Chief Rabbi, *הרב אב"ד*, and must have held such office at least six months immediately preceding the death of the late lamented Rev. Solomon Hirschel.

That each candidate shall present to the Committee testimonials of ability from Chief Rabbies and others, and shall be expected to be well acquainted with ancient classical and general literature, and to have a competent knowledge of some of the modern European languages.

That he shall be able to deliver discourses when required; and the successful candidate will be expected to qualify himself to deliver such

discourses in the English language, within two years from the date of his appointment.

That the candidates shall not be under thirty, nor above forty-two years of age, at ראש השנה הר"ג (5603).

That a Committee, consisting of the same number, and in the same proportion as compose this Conference (of whom eleven shall form a quorum), be appointed by the several uniting London Congregations to select candidates, and that from the number of candidates for the vacant office not less than two, nor more than five, be returned for election.

That it is desirable in the election of Chief Rabbi, the votes of each Synagogue be taken separately, agreeably to their own regulations; but that the candidate returned by each Synagogue be taken as having each a number of votes estimated, according to the amount subscribed by such congregation, on the following scale:—

Per Annum.			Per Annum.		
£5, and under	£10,	1 Vote.	£50, and under	£75,	10 Votes.
10,	15,	2 "	75,	100,	20 "
15,	20,	3 "	100,	150,	25 "
20,	25,	4 "	150,	200,	30 "
25,	30,	5 "	200,	300,	35 "
30,	40,	6 "	300,	400,	40 "
40,	50,	8 "	400, and upwards,		50 "

That this Conference is of opinion that the salary of the intended Chief Rabbi should be not less than 1,100*l.* per annum, which shall include the payment of an efficient secretary, and the sum of 100*l.* annually for a Life Assurance, (such policy of insurance to be considered as a provision for the family of the Chief Rabbi after his decease,) but shall be irrespective of what may be required for the annual payment of an ecclesiastical board.

That the delegates for the Great Synagogue having stated their intention to recommend their congregation to subscribe an annual amount of 500*l.* (irrespective of what they now contribute to the ecclesiastical board), the several congregations in London and the provinces be requested to intimate to the Secretary, by letter, or through their representative, on or before the 20th of March next, the amount they will be willing to contribute toward the annual fund required for the purpose.

That the honorary officers, and three of the Committee of the Great Synagogue, together with the honorary officers, for the time being, of the other London uniting synagogues, do constitute a permanent Committee, with which the Chief Rabbi may communicate, when necessary, on any subject relative to the exercise of the duties of his office, through the medium of the President of the Great Synagogue.

That should it unfortunately happen that the רב should fail in his duty, the conjoint Committee composed as above, shall, in the first instance, inquire into the matter; and if they deem it requisite, convene a Meeting of twenty-three delegates, (to be elected by the vestries of the London uniting congregations, in the same proportion as constitutes this Conference,) and such body, consisting of the conjoint Committee and delegates, shall, after investigation, be empowered to do what is just and necessary.

That the Chief Rabbi shall have the general religious direction and superintendence of each of the uniting congregations.

That he shall determine all questions on religious points referred to him by any member of any such congregation.

That he shall deliver discourses in the several synagogues, at such times as shall be hereafter arranged.

That he shall perform the marriage ceremony for the בגלי בהיה

(members) and הושבים (seatholders) of all the uniting London Congregations, their widows and children, under such regulations as shall be hereafter agreed upon.

That he shall superintend the affairs of שיהיה, both in London and the provinces, assisted by the gentlemen of the ביה דין, under such regulations as may be adopted by the conjoint Committee of the שיהיה.

That he shall determine all religious matters referred to him by any of the subscribing provincial congregations, and shall give הרהר קדושין without fee, on receiving a request from the President of any such congregation, provided he see no cause to withhold such permission; and shall give קבלה when a שוהט is required.

That he shall be recommended to visit the public educational establishments, and to assist in carrying out their objects.

That he shall on no account denounce הרם (anathema) against any person, neither shall he deprive any member of his religious rights in the synagogue, without the consent of the Committee of the congregation to which such person shall belong.

That he shall occasionally visit the country, to superintend the religious condition of the provincial congregations, at such periods as his duties in London will permit; the mode of disbursement to be arranged at a future Meeting.

That copies of the foregoing Resolutions be forwarded to the Presidents of each of the metropolitan and provincial synagogues, and to the colonies.

That the cordial thanks of this Meeting be given to ISAAC COHEN, Esq., for his very able and impartial conduct in the chair.

The above Resolutions must excite feelings of delight mingled with sorrow.

It is delightful to see that the members of so many different synagogues cordially united to make arrangements which they thought necessary for their future guidance and prosperity. A spirit of harmony and good feeling was evident, which shows that they heartily concurred in endeavouring to promote the welfare of their community.

But while we rejoice at the proofs of good-will and mutual respect which were thus manifested, we must mourn to see that, in the discharge of this most solemn duty, they should have had so little regard to the Word of God and the ancient institutions which the Almighty ordained among them.

They proposed to appoint one to be "duly authorized as the spiritual guide and director of all the Jews of this empire." Whence was he to derive his authority? It was to be founded, it seems, on the will and pleasure of a number of Jewish gentlemen, who vote according to the amount of their subscriptions, and who exercise the supreme control over the person whom they thus clothed with authority. Can anything be more sad? God has given a law, and a covenant has directed them in his sacred Word most explicitly how to proceed; * but as they have left off to follow the Most High, they make the amount of pecuniary contributions the standard by which to judge of the influence which each one is to possess in deciding this weighty matter.

* See "Old Paths," pp. 157—168.

The twenty-three delegates who are to inquire into the matter if the Chief Rabbi should "fail in his duty," and, "after investigation, be empowered to do what is just and necessary," would, no doubt, be men who, on many accounts, would deserve the respect and esteem of their brethren; but there is not the slightest guarantee that they would be competent even to understand the case submitted to them.

And if they should be most fully qualified for the arduous task they would have to undertake, what right would they have to engage in it? The whole is obviously a device of man's contriving—a scheme of earthly origin, conducted on principles of mere worldly policy. Had it been proposed merely to make arrangements for carrying out some benevolent plan in *subordination to acknowledged ecclesiastical authorities*, and in accordance with *distinct and definite religious principles*, the case would have been totally different; but here we have a self-constituted board, from whose decision there is to be no appeal, who are, it seems, to act according to the impulse of the moment, and may, if they please, entirely alter and change the decisions, and altogether control the proceedings of the Chief Rabbi.

We rejoice to see that an adequate sum has been assigned for the maintenance of the Chief Rabbi. This well-timed liberality shows an earnest desire to contribute for the due support of a measure calculated, as they think, to promote the spiritual welfare of their nation.

The Resolution which allowed the successful candidate two years to qualify himself for preaching in the English language was painfully absurd. They seemed evidently to despair of finding any one who should be master of the English language, and, at the same time, qualified to undertake the office.

Was, then, the late Chief Rabbi so entirely unsuccessful in his attempts to promote education amongst the Jews,—are those members of their nation who reside in this country so entirely destitute of religious learning and talent, that they could *not even expect* to find a candidate for the office among those who can express themselves in the language of the congregations for whose spiritual guidance they were about to provide? Nothing can possibly show more forcibly than this circumstance, how sadly Rabbinical Judaism neglects to provide for the spiritual wants of its adherents.

At the time appointed for receiving applications and testimonials from candidates for the office of Chief Rabbi, four gentlemen were selected from among the number of applicants, as being the best qualified to fill that important office. They were the following:—Dr. Adler, of Hanover, who is highly recommended by the Duke of Cambridge; Dr. Hirschfeld, of Wollstein, author of the "Halachische Exegese" and "Maccoth" translated into Latin; Dr. Hirsch, of Emden; and Dr. Auerbach, of Darmstadt. The testimonials of

the respective candidates were open for examination at the vestry-room of the Great Synagogue, by every rate-payer who had a vote. The election was deferred till after the Feast of the New Year and the Day of Atonement.

The 12th December, 1814, was fixed for the long looked-for election. On that day, after a long delay, occasioned by circumstances which it is not necessary to mention, the vicinity of Duke's-place, St. Mary Axe, and Aldgate, presented a lively appearance, the electors flocking in from all parts of the metropolis, to record their votes. Every voter received four papers with the respective names of the four candidates, one of which he dropped into the poll-box. It had been determined that the election should take place on the same day throughout the country, in order to prevent one congregation exercising any influence over the other. The Parnasim and heads of the different synagogues were present. Many members paid up their contributions to the synagogue, which were in arrears, in order to be able to vote. The poll closed at three o'clock, but was not declared till Wednesday evening, when the letters containing the result of the election in the country synagogues were opened. A Meeting of the delegates was held on that evening, when the poll was declared as follows:—

Rev. Dr. Adler	121
“ “ Hirschfeld	13
“ “ Hirsch	2
“ “ Auerbach	0

This is the gross poll. The following presents the details as regards the votes polled for Drs. Adler and Hirschfeld:—

Dr. Adler. Dr. Hirschfeld.

London, Great Synagogue, Duke's-place	50	
“ New, St. Helen's	25	
“ Hambro', Fenchurch-street	20	
“ Western, St. Alban's-place	0	5
“ Maiden-lane	3	
Liverpool, Seel-street	8	
“ Hardunan-street	2	
Manchester	4	
Edinburgh	0	2
Dublin	0	2
Plymouth	2	
Portsmouth	0	2
Brighton	1	
Chatham	0	1
Cheltenham	1	
Falmouth	1	
Glasgow, Old	0	1
“ New	0	
Ipswich	1	
Jersey	1	
Southampton	1	
Swansea	1	
Penzance	0	1
	<hr/>	<hr/>
	121	13

The Jewish congregations of the new synagogue in Glasgow, and that at Penzance, voted for Dr. Hirsch; those of Birmingham, Bristol, and Newcastle declined voting, on the ground of their being unable to judge which candidate was the most competent. The overwhelming majority in favour of Dr. Adler had been anticipated the week before the election. The election was conducted with great decorum. An elector having given vent to his antipathy to one of the candidates, was sharply rebuked by the President.

A letter in Hebrew was written by Michael Josephs, Esq., and Solomon Keyzer, Esq., to inform Dr. Adler of his having been elected.

On Saturday, December 7, the synagogues were very fully attended, it being שבת הנוכה and the members being called up to the law, made offerings for the long life of Rabbi Nathan Marcus Adler, Chief Rabbi of Great Britain. A large sum of money was thus added to the funds of the synagogues.

A spacious house in Bevis Marks was taken for his town residence, and 1,200*l.* has been voted to furnish it.

LETTER FROM DR. ADLER.

Dr. Adler addressed the following letter, signifying his acceptance of the office of Chief Rabbi, in reply to the official announcement of his election:—

ב"ה הנובר יום א' י"א שבט ואשא אתכם על כנפי הנשרים לפ"ק
אל הסוני יקרי לבושי מבלול שרים ורוזנים אוהבי אמת
וחפצי צדק אנשי הילי עיני העדה ומופת לרבים העומדים
על משמרת פקודי קהלות קדשי מעיר לונדון הבירה איש
ואיש לפי מהללו יצו ה' את הברכה היים ושלום ער בלתי שמים:

הרהנתם בנפשי עז ואת רוחי אמצתם בנועם מליצת דבריכם.

אמת כי נפשי תחרד בין התקוה ופחד עת אזכיר איך אוכל להגביה
עוק לשוט עלי קהלות יקרות בארצות שונות; או איך יערב לבני להרים
את הדשן ולהפיה אש אמונה בלבב רבנות אשר סביב שהם לי; איך
אכלכל את כל רוח לתת עונג לנפש ועדן לרוח אשר בו ילד וגם שבי נגיד
ושוע אביון והלך עשיר וגם רש יחדו נפנשו? אולם בה' אלהי
הרוחות לכל בשר אשים מבטחי כבן הנשען על אהבת אביו קולו
שמעתי בין בתרי לבבי: שנס מתנד אור נגבר חל ציך אל השתוחה כי אתך
אני; אורו ואמתו המה יחונני לסקל המסלות להסר חוה מבין שדמת
עמי להשיב תהלואי נפש מצלמות לצל שדי: יחוקני ויאמצני כי לא
דברים רק מעשים אתיצבה לנגדכם המה יענו צדקתי ביום מהרי כי
לא לב הותל הסני על ראש הפסגה: לא רוח עומים קחני על שדה
צופים כי אם להגביה קרן התורה ולשמור את דרך עץ החיים:

עליכם אנשי יושר ופועלי צדק אשר רוח בין נוססה בינכים ואהבת
שלום תכלית פעולתכם וזה הפארתנס עליכם אשים את נפשי
כי אהם תתמכו ידי: מזה אחר ומזה לנהל בניכם להנחותם במדות
ישרות ודעות טובות להאיר להם נתיבות עולם למען ישתוקקו

נערי ב' אשר חבת קדש מכשרתם לשאב מבאר מים חיים אשר חפרוה שרים במשענותם; עליכם ראשי הערה! אסמך כי אתם ההיו בעזרי לרחק על גוזלי כנשר אשר פעם ירוץ ארהותיו ופעם יעלה אברו לעמי ושכל אה רגלו לבלתי יבא החץ בבניו—וה' הטוב יגן על האבות ועל הבנים ימשיך עליהם נמעי נעמנים ילכו יונקותם ייפו בגדלם יבשילו אשכלותם למען נחסה ונהלוגן בצל דליותם עד כי יכונן מרום מראשון כסאו כבודו:

דברי ידיכם אשר כמוכם כמהו לבו ובשרו ירננו אליכם נכספה וגם כלתה נפשי להצרותיכם; המוקיר נפשיכם ולפקודתכם ישמור:

הקטן נתן בן לא' אמו הרב הג' מהו מרדכי אדלר הכהן וצ' ל ה' ה':

(TRANSLATION.)

Hanover, Sunday, 11th Shevat, 5605.

To those girt with glory, clothed with excellence, the princes and nobles, who love truth, and delight in righteousness, men of honour, the heads of the community, charged with the government of the congregations of London, the Metropolis, praiseworthy each and all;—may the Lord vouchsafe blessings, life, and peace, unto eternity!

Ye have imparted strength to my soul, and invigorated my mind, by your elaborate words; ye have animated me by your epistle, which breathes favour and cordiality; ye have thereby crowned me with honour and with glory, ye have made me to hear your voice, saying that the Lord has marvellously shown his mercy to me, he has cast my lot to be a pleasing inheritance to me, he has restored the thrones of the house of DAVID, and has raised the priestly seat of SOLOMON; ye called me from the sheepcote, to be a father and a priest in Israel; ye have laid the government on my shoulder, to tend the holy flock, God's chosen people, with the sceptre of loving-kindness and the staff of glory.

Verily! my soul trembleth between hope and fear, when I reflect how I should bear aloft and raise on high the respected communities of foreign lands; or how my heart should venture to remove every exuberance, and to kindle the spark of faith in the hearts of the myriads by whom I shall be surrounded; how I should support the mind, how I should satisfy and gladden the spirit of all, where childhood and hoary old age, wealth and indigence, the needy and the wanderer, the rich and the poor together meet. But in the Eternal, the God of the spirits of all flesh, do I confide, even as the son rests on the love of his father. His call I heard in the recesses of my heart:—'Gird thy loins, strengthen them as a man! Be not cast down, for I am with thee!' His light, his truth shall direct me, to level the path, to pluck out the thorn from the fields of my people, to bring back those whose soul is declining, from death's shadow, to the shadow of the Almighty. He shall strengthen and fortify me; for, not words but deeds will I place before you; *they* shall answer for my righteousness at a future day, that no heart of vanity enticed me to climb the giddy height, not ambitiousness led me to the field of seers, but solely the desire to exalt the glory of the Law, to guard the way to the tree of life.

Upon your [sympathy] ye men of righteousness, ye followers of rectitude, whom a spirit of understanding pervades, who make the love of peace the aim of your efforts (and this redounds to your glory), upon you I cast myself, that ye will support my hand on every side, so as to

guide your children, to initiate them in the principles of morality, in the knowledge of the good, to enlighten for them the paths of the world; that the youths of Israel, inspired with a holy desire, may thirst to drink from that well of living waters, which princes have digged with their staves. On you, the heads of the community, do I rely, that ye will be my support, that I may hover over my young like the eagle, who intuitively now swiftly flies, and now retards his course, that the arrow may not wound his young. May a benign Providence shield the fathers and the children; and raise these tender plants, that their branches may spread, and in beauty as in greatness grow, and ripen luxuriantly, until He, who from the beginning hath dwelt on high, re-establish the throne of His glory.

Such are the words of your friend, who gladly anticipates meeting you, whose soul longeth and desireth to dwell amongst you, who honours you, and who will stedfastly watch over you.

NATHAN, SON OF THE REV. MARCUS COHEN ADLER
OF BLESSED MEMORY.

INSTALLATION OF DR. ADLER.

THE installation of Dr. Nathan Marcus Adler, as Chief Rabbi of the united congregations of Jews of Great Britain, took place at the Great Synagogue, Duke's-place, on Wednesday, the 9th July, 1845. We extract the following particulars of the ceremony from the "Jewish Chronicle."

On the arrival of Dr. Adler at the synagogue, soon after four o'clock, p.m., he was shown into the vestry, when the following gentlemen had the honour of being presented to him, viz. :—

The Barons de Rothschild; Sir Moses Montefiore, F.R.S.; S. H. Ellis, Esq.; Isaac Cohen, Esq.; Louis Jacobs, Esq.; Aaron Joseph, Esq.; Samuel Moses, Esq.; Dennis Samuel, Esq.; D. Salomons, Esq.; D. W. Wire, Esq.; H. D. Castro, Esq.; Dr. Raphall; Dr. Lowe; Jonas Levy, Esq.; Jacob Lyon, Esq.; Aaron Solomon, Esq.; and the rest of the gentlemen composing the deputations from the several metropolitan and provincial synagogues.

The various deputations were headed by S. H. Ellis, Esq., one of the wardens of the Great Synagogue, who delivered the following address in a most impressive manner:—

ADDRESS.—"Reverend and honoured Sir,—Permit us, the delegates of several of the united congregations of the Jews of this empire, on the part of all those who have invited you to preside over them, and to become their spiritual director and guide, to offer to you our cordial congratulation on your safe arrival amongst us, and on the commencement of your important duties.

"Your high reputation for learning and piety, your constant and successful exertions for the advancement of sound and religious education; the discretion and kindness which you have hitherto manifested in the exercise of your sacred functions, induce us to felicitate ourselves in having selected so worthy a successor to the late lamented Rev. Solomon Hirschel, who for so many years presided over our community.

“We fervently pray to the Almighty, that the spiritual welfare of ourselves and of our children may be greatly promoted by your pious ministration; and we hope and trust that you will never have occasion to regret the happy home and affectionate congregation you have quitted, but will find in an enlarged sphere of usefulness, a greater scope for exertion for the honour of our religion, and the service of our God.

“With sincerity of heart, we wish you every happiness, to secure which, will ever be to us an indispensable duty, and a source of the highest gratification.”

THE CHIEF RABBI'S REPLY.—“My honoured Presidents and Gentlemen,—Being a very short time in this country, I hope you will excuse me if I take the liberty to read my answer. With great attention I have listened to the kind expressions which you have been pleased to address to me; and I beg to offer you my heartfelt thanks for your congratulations and good wishes on my appointment. Although I have left a congregation who have known me from my youth—who have ever been sincerely attached to me, who have evinced their affection towards me—and have undertaken an office to which so much responsibility appertains, and on which the spiritual welfare of so many thousands depends, and as the successor of a man who will ever be mentioned in Israel with unceasing respect and reverence—a matter of no trifling importance to me—yet I hope that you will meet me with indulgent support, and with your power and influence—that your expectations are not too great—and that you prefer *an improvement progressing by degrees to a sudden one*. May the Almighty bless with success my endeavours for the everlasting good of yourselves and your children!”

The chief rabbi was then introduced into the synagogue, and conducted to his seat at the side of the Hechal (Ark), carrying the Book of the Law in his arms, and having a splendid canopy of blue damask satin, embroidered with gold, borne over him, supported by four young gentlemen—Masters Edm. Ellis, L. Jacobs, L. Joseph, and L. Cohen,—and preceded by Sir Moses Montefiore, and the various honorary officers, with their wands of office.

Divine service was then performed by the Rev. S. Asher, the principal reader of the Great Synagogue, in a most solemn and impressive manner. The following is the form of service. The ark having been opened, on the entrance of the chief rabbi, the reader chanted:—

Blessed be he that cometh in the name of the Lord! We bless you out of the house of the Lord.

During the time that the chief rabbi was being conducted to his seat, the following verses were chanted:

Who shall ascend the mount of the Lord? and who can stand in the place of his sanctuary? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor hath sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek Him, that seek Thy face, O Jacob. Selah.

The ark was then closed, and the afternoon service followed. After which the scrolls of the Law were taken to the desk, and the reader chanted the verses:—

Thine, O Lord, is greatness, power, glory, triumph, and majesty; yea, all that is in heaven and in earth is Thine: Thine the sovereignty, O Lord! who art exalted supreme above all. Exalt ye the Lord, our God, and bow down at his footstool, for He is holy. Exalt ye the Lord, our God, and worship towards His holy mount, for the Lord our God is holy.

The reader took the scroll of the Law, and said the following benediction.

May He who blessed our ancestors, Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, bless the Rev. Rabbi Nathan Marcus, the son of the Rabbi Marcus Adler (הכהן) Chief Rabbi of the united holy congregations of Jews of Great Britain. May the Lord God be with him, and grant to him prosperity, and that he may be to us a source of honour and praise; may he behold the coming of the Redeemer speedily in our days. Amen.

The Reader then said the following prayer:—

Creator of all! To whom all praise appertaineth. How profound are thy thoughts! They are more than can be numbered! How precious is thy kindness! Thou lovest them that love Thee, Thou honourest them that honour Thee. Thou bestowest favour and good understanding upon the humble, so that they may lead Jacob thy people, and Israel thine inheritance; and shew the people of the Lord the way wherein they should walk, and the work that they should do; and that their precepts may guide them both in their going out and in their coming in.

And now we are assembled to praise and glorify thy holy name, for the great goodness and mercy which thou hast vouchsafed to us, who dwell in this kingdom, in providing for us a faithful pastor after thine own heart, to tend thy holy flock.

How honoured is this day! for our eyes behold him whom thou hast chosen, in whom are centered the hopes and desires of Israel, our venerated Chief Rabbi, and to whom the Lord hath imparted His spirit, and in whose heart He hath implanted wisdom and understanding to know that which Israel ought to do.

O Lord God! strengthen and encourage him to lead thy people with righteousness and equity, that he may exhort them in the integrity of his heart, and guide them by the skilfulness of his hands. May his rule be established in kindness; may he reap a good reward for his labour; may he see the days of his offspring prolonged; may honour and happiness attend them, so that all who behold them may perceive that they are the descendants of the blessed of the Lord.

We beseech Thee, O Lord, hearken unto our prayer and supplication which we offer up unto Thee this day. Unite our hearts and the hearts of our children in love and reverence of Thy name. Implant peace, affection, and brotherhood amongst us, that we may with one accord serve Thee in truth and with a perfect heart, as we shall be taught by the priest who now ministers before Thee in thy sanctuary. In his days and in ours, may Judah be saved and Israel dwell in safety. Amen.

The reverend doctor then read an appropriate prayer in the Hebrew language, imploring the assistance of the Omnipotent, "who giveth strength to the weary," in the performance of the duties of the office which he had the honour now to fill; that "the God of the spirits of all flesh" may inspire his heart with that unflinching integrity, and that soundness of judgment, which alone

can secure the love and confidence of his flock. He then fervently supplicated the assistance of the Almighty in preparing the hearts of the people, that they might listen to those exhortations, and follow that advice, which sprang from the pure sources of loving-kindness and the never-failing fountain of genuine piety and true religion.

Then followed *the Discourse*, which he delivered in the German language. The text was taken from Zech. iii. 7. "Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts: and I will give thee places to walk among these that stand by." *

After apologizing for delivering his discourse in German, he touchingly expressed his consciousness of the difficulties surrounding the elevated position he now occupied, as he was removed from his native country to a foreign land, and apprehended that the language in which he now addressed his brethren was not understood by many present, and might fail in its effect. He trusted, however, that He who had guided him from his youth, and who had bestowed on him innumerable mercies, would also, in this instance, not forsake him.

The Chief Rabbi then stated the similarity of the offices which a Jewish minister had to perform with those of the priest, alluded to in the text.

1. "To walk in the ways of the Lord."—However presumptuous it is in a mortal to imagine that he could follow the unlimited and boundless steps of the Omnipotent, Omniscient, and Omnipresent, yet there is one Divine attribute which we may aspire to imitate; viz., His loving-kindness, His merciful and indulgent forgiveness, and His long-suffering to His creatures. When Moses prayed to God that He would make known His ways to him, the reply was, *אני אעביר כל טובי על פניך*, "I shall cause all my goodness to pass before thee." It was the office of the priest, according to the text, to walk in the ways of that goodness; and such also is the duty of the minister towards those who have intrusted themselves to his spiritual guidance.

2. "To keep his charge."—To watch over the sanctuary, and continually to observe it, lest it should be molested by an intruding hand, was the office of the priest in the temple, so also the duty of a minister is, to be closely on his guard in watching over our sacred laws, and to oppose with all his might any efforts tending to undermine the constitution of our sacred faith. It is difficult to watch, when one party is eager to be *מהלך* (always progressing), and incessantly *improving*, whilst another is *עומר* (ever standing still), and fearing to correct such abuses as have no other claim upon us than their being sanctioned by long usage, though not by reason. It is difficult to hold the balance between the *מהלכים* and *עומרים*, to distinguish impious innovation, introduced merely for the sake of

* It will be seen that Dr. Adler adopts a translation which differs from that in the English version.—*Editor*.

change, from the movement of true reform and amelioration. But he trusted to Him who promised, in the words of the text, ונתתי לך מהלכים בין העומדים, "I will give thee such men as are progressing even among those who stand still," that he would also enable him to surmount that difficulty.

3. "To judge his house."—It was the office of the priest to instruct the people, and to take care that the "light" was never extinguished, so is it the duty of the minister to have a watchful eye on the schools and educational establishments of the people, that the light of the law of God never may be excluded from them. It is well to study art, sciences, and different languages, but not to the prejudice of the law of God and his sacred language.

4. "And shalt also keep my courts."—As the priest had to keep the court of the temple, so has a Jewish minister to attend to the proper devotion of the synagogues and places of worship, that they may be worthy of being called courts of the Lord.

All these duties of the priest (said the Rev. Lecturer) I shall have to perform, I *promise* to perform, and I *will* perform. Do not imagine this a mere boast; believe me, brethren, it comes from the bottom of my heart; but I require your support and confidence to carry out my sincere wishes; and from the kindness already received, my heart tells me that I shall not be disappointed. The Rev. Lecturer then concluded, with a prayer in the English language, this feeling address, which made a deep impression even on those of the audience who did not entirely understand the German.

Psalms xv., cxi., cxii., were then chanted, and the prayer for the Queen and the Royal Family followed:—

May He who dispenseth salvation unto kings, and dominion unto princes, whose kingdom is the kingdom of the whole universe, who delivered his servant David from the sword of destruction, who maketh a way in the sea, and a path in the mighty waters, may He bless, preserve, guard, assist, aggrandize, and elevate to the highest degree our Sovereign Lady Queen VICTORIA; ADELAIDE, the Queen Dowager; the Prince ALBERT; ALBERT EDWARD, Prince of Wales; and all the Royal Family! May the supreme King of kings, through His mercies, grant her life, preserve her from all sorrow and grief, and save her from all danger, subdue nations under her feet, cast her enemies down before her, and cause her to be successful whereunto soever she may turn! May the supreme King of kings, in his mercy, inspire her heart, and those of her counsellors and nobles with benevolence towards us and all Israel! In her days and ours, may Judah be saved, Israel dwell in comfort, and the Redeemer come unto Zion! O may such be the Divine will! And let us say, Amen.

The scrolls were then returned to the ark, and Psalm xxix. was chanted.

The Evening Service followed, at the close of which Psalm cl. was chanted.

The Annual Assembly of Rabbies.

ASSEMBLY OF RABBIES AT BRUNSWICK.

ALTHOUGH the Jews have been "driven out unto the outmost parts of heaven," they have ever preserved a most wonderful unity as a nation. Their *language* and their *customs* have remained unaltered amidst all the varied sufferings which they have undergone.

Individuals among them may indeed have forgotten the value of their sacred tongue, and neglected to cultivate that precious gift which they have inherited. But as a nation they are at this day as generally and as extensively acquainted with the language, in which their forefathers spake, as they have been at any period of their history since it ceased to be their vernacular dialect. It is a cheering proof, among many others, that notwithstanding the overflowings of ungodliness, and the prevalence of unbelief, they have not lost their hold on the covenant made with them, or their expectation of the fulfilment of the promises with which it abounds, that at this very time the study of Hebrew is on the increase among the sons of Judah, and thus the consciousness that they belong to one people is daily awakened among them.

As their language, so their ceremonies, forms, customs, and habits have presented a most astonishing similarity. Jews, who see each other for the first time, having come together literally from the uttermost parts of the earth, require but little introduction and explanation, before they are prepared to join cordially in the services of their common religion, which are so much alike all over the globe, that it is most astonishing how they can have preserved so large a portion of their national usages, in circumstances so widely differing from each other.

This harmony of feeling and action has not been maintained by actual intercourse so much as by their constant and affectionate adherence to the customs of their forefathers. They have preserved inviolate the sacred code of their holy law, and the writings of their ancient prophets, and unhappily their superstitions had taken such deep root among them before they finally left Canaan and its vicinity, as we see from many parts of the New Testament itself, as well as other ancient records, that in their earnest endeavour to hold fast that which they have been taught, they have with the most wonderful uniformity, walked in the same path as their ancestors.

Assemblies of rabbies, or others, convened for the special purpose of deliberating on subjects connected with their religious interests have been comparatively of rare occurrence. The Jews have in this respect also dwelt very much alone, and while wonderfully

united in feeling, and frequent in casual intercourse as individuals, we do not often hear of any considerable number of their teachers meeting together to consult concerning their common hopes and duties.

It is on this account that we are inclined to attach more importance than we should otherwise do, to the assembly of rabbies, which met at Brunswick, in June, 1844.

We should indeed peruse the account of their proceedings with far deeper interest, if the assembly had consisted of men full of faith and hope in the promises of God made unto their fathers. Those who composed the voluntary synod which met at Brunswick were men of learning and influence, but they were most awfully in the dark both as to the precise object which they ought to endeavour to attain, and the means which they ought to adopt, for the benefit of their nation. Nevertheless the Meeting was an important one. A considerable number of those who now act as teachers and guides in Israel were assembled for the most solemn of purposes, and we cannot but watch their proceedings with the liveliest interest.

The following Jewish rabbies and preachers appear to have attended the Meetings:—

Dr. MAIER, of Stuttgardt, who was chosen *President*.

Dr. HOLDHEIM, of Schwerin, *Vice-President*.

Dr. FRANFURTH, of Hamburgh, } *Joint-Secretaries.*

Dr. HIRSCH, of Luxemburg, }

Dr. KLEIN, of Stolp.

Dr. SALOMON, of Hamburgh.

Dr. HESS, of Weimar.

Dr. SOBERNHEIM, of Bingen.

Dr. JOLOWICZ, of Marienwerder.

Mr. GOLDMANN, of Eschwege.

Mr. BEN ISRAEL, of Coblenz.

Dr. FORMSTECHER, of Offenbach.

Dr. PHILIPPSON, of Magdeburg.

Dr. HERXHEIMER, of Bernburg.

Dr. S. ADLER, of Alzey.

Dr. A. ADLER, of Worms.

Mr. SCHOTT, of Randegg.

Dr. HOFFMANN, of Meiningen.

Mr. HEIDENHEIM, of Sonderhausen.

Dr. HERZFELD, of Brunswick.

Dr. BODENHEIMER, of Hildesheim.

Mr. EDLER, of Pr. Minden.

Dr. GEIGER, of Breslau.

Mr. KAHN.

Mr. WECHSLER.

Several others had expressed their intention of attending, but were prevented by their official duties.

Most of the speeches delivered during the course of the proceedings seem to have left a very favourable impression on the hearers, as we are told that of the above twenty-five "at least nine distinguished themselves by their eloquence; eight spoke with considerable effect; three expressed their sentiments with fluency; and there were only three who did not give ample proof that they possessed the gift of ready speaking." Considerable interest was accordingly evinced by the public in the debates, and the

deliberations being carried on with open doors, the concourse of strangers was very great.

The meetings commenced on June 12, and were continued for eight days.

The primary object to which the assembly directed its attention appears to have been the necessary arrangements for the ensuring annual general assemblies of rabbies, deputy rabbies, and Jewish preachers, for the purpose of "deliberating on the means for securing the preservation and progress of Judaism, and the promotion of religion among its professors;" and various Resolutions were adopted for their regulation.

Dr. Philippon called the attention of the assembly to the proceedings on the last occasion on which Jewish deputies met together with the professed object of deciding questions connected with their religion. This was the Sanhedrin at Paris, in the year 1807, which was convoked by the Emperor Napoleon. The questions submitted to that body all refer to the relation in which the Jews, as individuals, stand towards the State, and in how far the Mosaic law harmonizes with the laws of the country in which they live. The decisions of the Sanhedrin were to the effect: that polygamy is not allowed among the Jews in Europe; Jewish divorces are valid, if approved of by the law of the land; marriages with Gentiles are not forbidden; the French Jews consider France their fatherland, and the French people their brethren; rabbinical authority consists only in moral influence; no trade is forbidden by the Jewish law; usury is considered abominable, and is prohibited. Dr. Philippon's Motion, that the assembly should express their concurrence in the spirit of the above decisions, (with the restriction, as regards the sanction of mixed marriages, that they be permitted, where the law of the land would, in such a case, allow the children to be educated in Judaism,) after having been referred to a Committee, was adopted, with the necessary alterations for making them applicable to the Jews in every country.

The principal other decisions come to were as follow:—

That the Jewish oath consists merely in calling on the name of the Lord.

That every one present engaged to use his efforts towards obtaining the immediate abolition of the prayer "Col Nidre" in his own congregation.

An approval of the synagogue service introduced in Mecklenburg by Dr. Holdheim.

No decision could be come to on the following questions, which were deferred for future consideration:—

A revision of the Jewish marriage law.

The compilation of a new liturgy; comprising also the questions of retaining the use of the Hebrew language and the Messianic doctrine in the prayers, and the introduction of organ playing at the services.

On reconciling doctrine and practice in the observance of the Sabbath.

The expediency of registers of circumcision being kept by the rabbies.

THE proceedings of this assembly excited the liveliest interest among the Jews. It was an event of no ordinary importance when twenty-five rabbies, men distinguished in Israel for learning, talent, and eloquence, assembled together in order to deliberate concerning the fundamental doctrines and solemn observances of religion.

The choice of the place where they assembled, seems to have something ominous in it, as Dr. Fränkel, author of the "Confessions of a Proselyte," (see page 177,) remarks in his recent publication entitled, "Die Rabbiner-Versammlung und der Reform-Verein. Letzte Auflösung der Judenfrage:"—

"That the largest and larger Jewish communities should have been passed over, in preference of Brunswick, is the more remarkable, as it is a well-known fact that the Jews of the Duchy of Brunswick have publicly declared Mosaism to be an obsolete element, dangerous to the State, and that they hold the Talmud to be merely a modified propagation of the Mosaic doctrines, and a transition to the present form of Judaism, which is still in a state of progressive improvement."—*Fränkel*, p. 3.

The greatest indecision seems evidently to have prevailed as to the degree of authority which the Talmud possesses. Dr. Bodenheimer, of Hildesheim, said, "he was much grieved to find some parties disputing the authority of the Talmud," and frequent reference was made to its decisions; but although every one seemed to feel most fully convinced that it is impossible to maintain the authority of the Talmud in all its force, still the great question upon which everything depends, as it regards the truth of modern Judaism, as now taught and professed, *Is the Talmud to be our guide or not?* was kept very much out of sight.

The following is a list of the statutes which were adopted by the Meeting:—

§ 1. Meetings of rabbies are held for the purpose of consulting together about the means by which the preservation and progressive improvement of Judaism, and a general promotion of religion among its professors can be effected.

§ 2. Rabbies, administrators of the rabbinical office, and all regularly appointed preachers, are entitled to attend these Meetings.

§ 3. They are to be held annually in such places, and at such times as may have been agreed upon at the preceding Meetings.

It appears, however, desirable that between the General Meetings, Special Meetings should also be held, of such divines as do not reside at too great a distance from each other, for the purpose of preparing subjects, to be deliberated on at the General Meetings.

§ 4. Each Meeting shall appoint a Committee of three of its members, who, with the rabbi of the place where the next Meeting is to be held, are to make the necessary preparations for the next General Meeting.

§ 5. A Committee of the members of the community at the place of meeting, shall make the necessary local arrangements.

§ 6. The Committee shall at the commencement of each Annual Meeting, propose a President and Secretary, and their deputies. The choice to be determined by a majority of votes.

§ 7. Subjects for the deliberation of the Meeting are to be—propositions bearing upon the object of the Meeting (as stated in § 1), the preservation and progressive improvement of Judaism, and a general promotion of religion among its professors.

§ 8. The Committee (referred to in § 4), shall receive any propositions that may be sent in, examine them, and report in writing to the President, who shall then lay the Report before the Meeting for consideration.

§ 9. All propositions which come into the hands of the Commission, more than two months previous to the Meeting, shall be published in the public organs of Judaism. The President shall lay them before the Meeting, according to the order in which they have been received.

§ 10. The consultations are to be subject to the following regulations:—

a. The President shall call upon the author of any proposition, to bring the same forward, to explain his views, and put the matter in a proper form. If the question does not originate with a member of the Meeting, it is to be brought forward by a member of the Committee, unless some other member undertakes that duty.

b. During this address, the speaker shall not be interrupted, except for the purpose of having a sentence repeated, that was not fully understood.

c. After this address has been delivered, the discussion shall commence; and all who wish to speak shall inform the President, by whom they are to be called on, in proper order.

d. The mover of every proposition is to address the Meeting from the platform; the other speakers may do so from their several places.

e. The mover may reply at once, after any of the speakers, as may also the other members, having, however, first applied for liberty to do so.

f. Any speaker may propose an amendment, which shall be recorded by the Secretary.

g. If no one speaks to the question, or all have spoken, who had notified their intention of doing so, the President shall first put the amendments to the vote, in their proper order, and at last the Motion itself in its original form. If, however, by the adoption of an amendment the question is set at rest, further voting becomes unnecessary.

h. The mode of voting shall consist in each member being called upon by name; or, if three members require it, by ballot; in which case the Secretary collects the votes, which are counted by himself and the President; the Secretary himself having a vote. The result shall be made known by the President.

i. The Secretary shall keep minutes of all proceedings, which are to be read at the opening of each Meeting. Any person affected thereby may raise objections, which having been disposed of, the minutes shall be signed by the President and Secretary. Any one belonging to the minority may, if he desires it, have his name entered on the minutes.

k. These minutes of proceedings shall be published.

l. The President and Secretary may take part in the discussions, subject to the above regulations. If either of them has a Motion to bring forward, his deputy is to take his place.

m. If a speaker uses too strong, or personal language, he shall be called to order by the President; also if the speaker wanders too far from the subject under consideration.

§ 11. The adoption of Resolutions by the Meeting imposes upon those who voted for them, the moral obligation of seeing them carried into effect in their respective spheres, to the best of their power, and as far as their position and circumstances renders it possible.

§ 12. The President shall determine when the Meetings shall commence, and how long they shall last.

§ 13. The President may cause the exclusion of females when certain subjects are under consideration.

§ 14. The session shall be generally considered to last eight days; its duration may, however, be longer or shorter, as it may agree on.

§ 15. These statutes shall be binding upon the present as well as future sessions. Alterations, may, however, be proposed and adopted at the second, for the regulation of future sessions.

(Signed)

DR. MAIER, *President of the First Meeting of Rabbies.*

DR. N. FRANKFURTER, *Secretary.*

By far the most important part of the proceedings of the assembly consisted in the address of the President, Dr. Maier, of Stuttgart, and the debate to which it gave rise.

The following are the questions which he proposed for deliberation:—

1. Whether it be necessary to pray in the Hebrew language; and, if not, in how far it be advisable to continue its use for the present in a part of public worship?

2. Whether, and to what degree, it be necessary to make mention in the prayers of the doctrine of a Messiah?

3. Whether the מוספים shall be retained, as their contents refer solely to the sacrifices of ancient times?

4. Whether the repetition of the ש"ע and the ברכה שבוע be necessary.

5. How the present ceremony of calling up individuals to hear the law read, as well as the תקיעה שופר and נטילה לולב, can be arranged, so as not to prove an interruption to order and devotion?

6. Whether an organ be admissible into the synagogue?

His address is printed at length in the Appendix II. to the "Proceedings." We have not room to insert the address itself in which he proposed these questions, and if we had room, there is a something so chilling in the tone of his argumentation, and unsatisfactory in the views which he holds as to the future prospects of his nation, that notwithstanding all his ingenuity and eloquence, we should still hesitate, as it can only serve most painfully to remind us of the description given by the Prophet Ezekiel of the state of apathy, despair, and death, to which unbelief has reduced, and still reduces, too many among his nation. (Ezek. xxxvii. 1—3, 11.)

PROTEST OF SEVENTY-SEVEN RABBIES AGAINST THE ASSEMBLY OF RABBIES AT BRUNSWICK.

THE "Ober Post Amt Zeitung" states in an article dated Frankfort, March 20, 1845, that a decided movement has taken place on the part of Talmudical conservative Judaism against the tendencies

that have recently manifested themselves within the pale of its community. A formal protest against the competency and the decisions of the late assembly of rabbies at Brunswick, and the one proposed to be held next summer at Frankfort-on-the-Maine, has been signed by seventy-seven rabbies of different congregations in Germany, Hungary, and Poland, and they purpose making it generally known among their nation, in the form of a circular. The document is dated A.M. 5605 (1845). Among the most distinguished of the signatures are the following:—

- Dr. N. M. ADLER, Rabbi of Hanover (Chief Rabbi elect of Great Britain);
 Dr. B. AUERBACH, Rabbi of Darmstadt;
 Mr. J. ETLINGER, Chief Rabbi of Altona;
 Mr. S. R. HIRSCH, Rabbi of Emden;
 Mr. J. LOWENSTEIN, Rabbi of Gailingen, in Baden;
 Mr. ABRAHAM SUTRO, Chief Rabbi of Münster;
 Mr. ABRAHAM WECHSLER, Rabbi of Schwabach, &c., &c.

THE ASSEMBLY OF RABBIES AT FRANKFORT-ON-THE-MAINE.

THE second of the recently projected Annual Assemblies of Rabbies, the first of which took place at Brunswick, was held at Frankfort-on-the-Maine. The Meetings commenced on the 15th of July, 1845, and concluded with the 28th. The number of rabbies who attended was larger than the year before, and the two opposing parties in Judaism, the orthodox and the reformed, had both their representatives; the latter, however, formed from the commencement the majority.

The following were present:—

- STEIN, of Frankfort-on-the-Maine, *President*;
 GEIGER, of Breslau, *Vice-President*;
 JOST, of Frankfort-on-the-Maine, and HIRSCH, of Luxemburg, *Secretaries*;
 A. ADLER, of Worms, and AUERBACH, of Frankfort-on-the-Maine, *Vice-Secretaries*;
 EINHORN, of Birkenfeld;
 TREUENFELS, of Weilburg;
 HERNHEIMER, of Bernburg;
 GOSEN, of Marburg;
 GULDENSTEIN, of Buchau;
 SOBERNHEIM, of Bingen;
 S. ADLER, of Alzey;
 FRANKEL, of Dresden;
 JOLOWICZ, of Thorn;
 BEN ISRAEL, of Coblencc;
 WECHSLER, of Oldenburg;
 KAHN, of Treves;

MAIER, of Stuttgart;
 WAGNER, of Mannheim;
 FORMSTECHEK, of Offenbach;
 HOLDHEIM, of Schwerin;
 SOLOMON, of Hamburg;
 HERZFELD, of Brunswick;
 HESS, of Weimar;
 SUSSKIND, of Wiesbaden;
 HOFFMANN, of Meiningen;
 SCHOTT, of Randegg;
 PHILIPPSON, of Magdeburg;
 REIS, of Breisach;
 LOWENGARD, of Lehren;

And apologies for non-attendance were sent by

HOCHSTATTER, of Schwalbach;
 LINDEMANN, of Mannheim; and
 LEVI, of Gisseen.

Addresses were received by the Assembly from the Reformers at Berlin, (which was presented by a deputation, consisting of Messrs. Stern, A. Rebenstein, and Simion, and met with particular favour on the part of the Assembly,) from Breslau, Neustadt, Bingen, Darmstadt, Alsfeld, Mayence, Frankenthal, Edenkoben, Grünstadt, Musbach, Schwetzingen, Alzey, Obermuschel, Münster, Worms, Giessen, Frankfurt, and other places; most of these were referred to a Committee, by whom replies were drawn up in behalf of the Assembly.

The tenour of the various addresses was very much the same; condemning, in strong language, the late protest of seventy-seven rabbies, against the competency and the decisions of last year's Assembly, expressing their confidence in the present one, and their desire of a thorough reform in Judaism, &c., &c. In one of them the following passage occurred:—"We look upon you, Reverend Gentlemen, as a second Sinai, whence we are to receive a new Law." The addresses from the congregations of Darmstadt and Mayence are remarkable from the fact of the rabbies at those places being among the seventy-seven just referred to. The one from Breslau, which had 168 signatures, rejects the authority of rabbinical writings, but shews at the same time no great regard for the Word of God, seeing that it also treats the peculiar privileges of the Jewish nation with indifference and neglect. Thus, while the Assembly is warned "against taking obsolete books too much for their guides;" (an expression which called forth some censure in the Assembly's reply)—the above address contains also the following passage:—"We cannot any longer join with fervent sympathy in repeating passages which refer to the 'election of Israel,' as if we did enjoy the peculiar love and favour of the Father of all mankind,—nor in the prayer for a return to Palestine; and we should be compelled, either to abstain altogether from public worship, or suffer our lips merely to join therein." Another

address declared beforehand the readiness of the undersigned to conform to every decision the Assembly might come to.

At the opening of the proceedings, Dr. Z. Fränkel, the leader of the orthodox party, demanded a formal declaration of the principles which were to be understood as guiding their deliberations: for himself, he identified himself with Judaism, as historically, positively revealed. On the question being put by the President, the Meeting unanimously declared its principles to be those laid down by Dr. F. (des historisch-positiven geoffenbarten Judenthums.) The latter, however, on the 18th, thought it his duty to secede from the Assembly, as did also Rabbi Schott, who had been one of the most zealous attendants at the Meetings, both last year at Brunswick, and now at Frankfort. Both, in the protests addressed by them respectively to the Assembly, stated as their reason, that a partial omission of the Hebrew language having been sanctioned, and alterations directed to be made in the prayers, the Assembly had departed from the principles laid down for their guidance as above referred to.

The result of the debates respecting the use of the Hebrew language in public worship, was as follows:—1. The question, whether its maintenance be imperatively necessary? was negatived by fifteen votes to thirteen, three declining to vote; 2. Whether its continuance for the present be expedient? answered in the affirmative by a large majority, without a debate; 3. In how far is it advisable to use Hebrew in the Jewish Liturgy? the appointment of a Commission to determine upon the proportion of Hebrew and German prayers, was carried by a majority of eighteen to twelve.

During the debates on these questions, Dr. Herzfeld, of Brunswick, made a direct attack on the Word of God. He said, "The Bible is the Word of God, it is true, but yet *not wholly* the Word of God." And Dr. Jolowicz declared, "What 'the people' do not recognise as the Word of God, so much of the Bible *is not the Word of God!*" Rabbi Khan, of Treves, said, "According to the Bible, we are not bound to believe on a personal Messiah; only a few prophets have announced a personal Messiah, but most of them an ideal one (einen idealen)."

We cannot give our readers a better idea of the result of the deliberations, than by quoting the summary given by the President himself in closing the Assembly:—

Gentlemen! Allow me in concluding our Meetings to cast one more retrospective look upon our proceedings, and to bring them in rapid review before your minds. The time allowed us for consultation was but short, and it was impossible to come to a decision upon all that came under our notice; still we have the satisfaction of being able to say, great things have been effected, or at least, put in train for future settlement.

The Report of the Commission, respecting alterations in public worship was laid before us, and its consideration claimed the greatest share of our deliberations this year. Our steps were slow and sure, and we did not decide lightly on so important subjects. The consequence has been, that our discussions have been marked by that

seriousness which becomes so necessary, when religion is the subject under consideration, and which claims for it that general interest which is indispensable for carrying out the good work.

We have not excluded the *Hebrew* language from public worship; we were *unanimous* in coming to that resolution. But we were also *all agreed* in allowing a broad footing for the *German* element in our Divine service.

We *all* vindicated the great importance of the *Messianic doctrine* in our prayers; but we were also *all of opinion* that the prayer for *removal out of our native country* should be expunged from our Prayer-books; as that prayer originated at a time when that country was to the Israelite nothing but a dreary prison.

We *all* urged the *simplification of our public worship*, and the omission of fatiguing repetitions; and were *equally agreed* that the prayer for a *restoration of sacrifices* ought no longer to be repeated by us, but that our public worship would lose its fundamental character by the omission of portions that are of importance and antiquity: this we oppose; and we *all* voted for strengthening the bond of union between the present and our glorious past history, by embodying its exalting recollections in our prayers, whether ancient Hebrew or modern German.

That important part of Divine service, the *reading of the Torah*, was simplified; it was proposed to restore the ancient office of the Meturgeman (expounder); it was *unanimously* resolved to have the prophets, as well as the other instructive Scriptures of the Bible *read in German*; while, as regards the call to the Torah, the blowing of trumpets at the new year, and the palm-branch at the feast of tabernacles, existing customs were not interfered with.

We stood *unanimously* up for the good cause on the subject of the admissibility of the *organ* into our houses of prayer; and the question of the *propriety* and *duty* of its being played on the Sabbaths and festivals by an *Israelite*, was answered in the affirmative by *almost all* of us.

By following out these principles, we trust to God that we shall obtain a ritual, which, deeply rooted in existing forms, will do honour to Judaism, and fill the house of God with worshippers; that no longer shall be heard in vain on our festivals the call of God to us; "Gather the people together, men, and women, and children." (Deut. xxxi. 12.)

Woman's religious position in Judaism was well considered, and propositions relating to that subject were referred to a special Commission.

The subject of *family worship* was not neglected, and a Commission was appointed for compiling books of prayer for schools and families; whose special attention was directed to the revival of ritual observances, as, *e.g.*, ceremonies to be observed at and after the death of Israelites.

In this manner, my dear friends,—by the publicity of our proceedings, by the publication of our debates, and by the further discussion and examination of liturgical subjects by the press,—will the attention of our brethren be again directed to our greatly neglected forms of worship. Even before the new *Prayer-book*, which in our hands will become a mighty weapon for the interests of religion and our times, can appear in the house of God, it will have taken root in the hearts of our brethren and sisters; and those who now call us destroyers, will yet, we confidently hope, call us builders.

Thus also shall it be as regards the *Sabbath*; that day from which now thousands among us have become estranged, will, by working on and transforming the minds in the spirit of the times, unconsciously

become of importance to them ; and we look forward with pleasure to the coming year, when the admirable Report of the Commission on this important subject shall be fully considered. And thus shall gradually—may God strengthen us for this holy work—religious life be again awakened in the minds, and in purified forms shall religion enter victoriously into the hearts of her sons and daughters. Thus have we also yesterday considered an ancient custom in Israel,* in its moral importance, and by such alteration as the times require, recommended its continuance. God is our witness that in all this our sole object is to strengthen the influence of religion. On this day we have, in conclusion, acknowledged the importance of founding a *College for the training of Jewish teachers*, and have resolved to labour, each of us in his sphere, for attaining that object. Matters which have not been disposed of have been referred back to the respective Commissions; and the publication of the Report on the Revision of Marriage Laws has been authorized.

Thus have also our Meetings this year been of great, immediate, and prospective importance. May God preserve in us courage for the next! We were this year greatly cheered and encouraged; congregations in town and country declared by addresses their confidence in us; the deputation from a body which actively and vigorously labours for the improvement of our religious affairs, raised our courage and our zeal; but it was especially the Jewish congregation in this town which furnished an important centre for the sympathy expressed on every side, doing all in its power to facilitate our assembling here, and in conclusion manifesting its confidence in our proceedings by a very flattering address, which strengthened and encouraged us. Let us therefore rejoice in what has been done, and gather new strength for the labours that await us next year.

In consequence of the alterations in the lessons, as referred to in the President's Address, it was decided that the portions to be read in the synagogue should be so arranged as to extend over a period of three years, instead of one, as heretofore.

The Commission to whom the subject of the religious education of Jewish females was referred, consists of S. Adler, A. Adler, and Einhorn.

Two Commissions were appointed for the compilation of prayer-books; one consisting of five members, viz., Stein, Salomon, Geiger, Maier, and Herzfeld, to prepare a Prayer-book for public worship; and another, consisting of Philippson, Stein, and Formstecher, to prepare manuals of devotion for family worship.

Although the report of the debates which is to be published will contain very full details, we cannot but add here the following observations of a friend who, as the public were admitted without restriction, attended most of the Meetings:—

I attended them regularly, with the exception of two afternoons, and the two Sundays. There were very excellent, most eloquent, speakers amongst the members of the Assembly; and the manner in which business was carried on was most admirable. But as regards the subjects under discussion, and the question, How have they been handled?—what shall I answer? I can only join in the language of the Prophet Isaiah: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they

* The bathing of women.

have rebelled against me ;” and again, in the language of the Prophet Jeremiah : “They are not valiant for the truth upon the earth ; for they proceed from evil to evil, and they know not the Lord.” (ch. ix. 1, 3.) And thus I would join in the language of the Prophet Ezekiel, and entreat every Jew (as I have done many every time I attended these Meetings), “Turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel ?”

What can we, humanly speaking, expect from these Assemblies ? from such erring shepherds, who do not, or will not, know what the patriarchs knew and rejoiced in, and what comforted Job under all his severe afflictions,—that their Redeemer liveth, and that he shall stand at the latter day upon the earth ! These blind leaders, who deny the personality of the Messiah, deny his personal reign, deny the restoration of his people !

Some discussion arose respecting the inscription to be put on the Assembly’s official seal, as no rabbies have attended from several of the German states ; thus Austria, Bavaria, Hanover, &c., have been unrepresented. In Bavaria collections for the expenses of the Assembly had been prohibited by the Government, and the rabbies of that country were forbidden attending, by special command of the King. It was, however, decided that the seal should bear the inscription, “Versammlung deutscher Rabbinen” (Assembly of German Rabbies).

It was resolved that next year the Assembly should be held at Breslau, according to the invitation of the Jewish community at that place. Apprehensions were expressed that the Assembly, if not confined exclusively to German rabbies, would, on that occasion, be swamped by an influx of Polish rabbies, on account of the contiguity of the place of meeting to Poland. Dr. Geiger, however, assured the Meeting he knew the Polish rabbies too well to expect that any one of them would take the step of signifying to him his wish to attend, which is a necessary preliminary for attending the Assembly.

DR. FRANKEL’S PROTEST AGAINST THE PROCEEDINGS OF THE LATE ASSEMBLY OF RABBIES.

“No man can serve two masters.” Whatever may be thought of the correctness of the principles adopted by the rabbies who recently assembled at Frankfort-on-the-Maine, it is quite evident that they must lead to an open and entire separation from Rabbinical Judaism, as hitherto maintained and defended.

There are many among them who wish to retain some portion of those customs which have become venerable from their antiquity, although originally introduced, almost or altogether without sanction from the Word of God ; but still they have begun to inquire, to discuss, to reason. If they do not lay the right founda-

tion, and turn "to the law and to the testimony," we shall soon see them plunging into the awful depths of Infidelity, and bad as the Talmudical system is, the last state of such must be worse than the first.

In the meantime, there are still some who seem altogether undecided as to what course they really mean to take. They wish to get rid of the Talmud, and yet they cling to it. They have taken part in the reform movement, and have done much to unsettle things, but they wish to maintain Judaism, they wish to remain Jews. They know, they feel that there *are promises* made to their fathers, that the God of heaven and earth is the God of Abraham, of Isaac, and of Jacob, and that he has made a covenant with their fathers, and that there are unspeakable blessings still in store for their nation; but they know not him in whom the promises are fulfilled, and while they look to the promise, they lean also on their own understanding, they walk in the light of the fire which they themselves have kindled.

We watch their progress with deep though often with painful interest. We may well exclaim, How long halt ye between two opinions? But we hail with thankfulness every token of remaining consciousness, that Israel has been chosen of God, and cannot be numbered among the nations. While we mourn over spiritual pride and unbelief, we mark with attention every circumstance, that shows that those who take a prominent part in the discussion of the momentous questions, which are now agitated in Israel, have just views and sound principles on some points at least. We rejoice to hear a learned Rabbi like Dr. Fränkel, shewing something like a consistent regard to his duty as a teacher in Israel on some points of no small import. The protest of Dr. F., to which we have already alluded, forms an important feature in the history of the late movements among the Jews. His remarks have made a deep impression on great numbers of his countrymen, and they well deserve the notice of those who feel an interest in the struggle now carried on.

To the President of the Second Assembly of Rabbies at Frankfurt-on-the-Maine.

The preservation of Judaism is the very element of my life, and the aim of all my efforts. For this, I am ready, on my part, to sacrifice everything; while, at the same time, I am irreconcilably opposed to all endeavours which have a contrary tendency. At our second meeting, (the 17th inst.,) I started the question of principle, in order that there might be no doubt or misunderstanding as to the spirit which pervaded the Assembly; that point was, however, not at that time, further entered into. Yesterday's meeting led to a result which I cannot think of without grief; it is with deep sorrow that I think of a meeting of rabbies having entertained, and even rejected, a question touching a subject most intimately connected with the religious interests of Judaism, and which should have been most especially taken under the protection of the religious leaders of the nation. The question, "Whether there existed, though not a legal, yet an objective, necessity (*i. e.*, on account of its religious importance) for preserving the

Hebrew element in the prayers,"—was explained practically to mean:—Whether the rabbies ought to endeavour to retain so much Hebrew in the prayers, as might be agreed upon by the present assembly (for all felt that German prayers ought to be admitted, and form part of public worship), whether, in short, Hebrew is to be retained as a matter of duty, or merely from motives of expediency; *i. e.*, as a concession required by the times, so that our endeavours should tend towards making it unnecessary, and thus removing it entirely from the prayers. It was in vain argued that the Hebrew language, hallowed by an antiquity of many centuries, exalts and consecrates our prayers. It was in vain to insist on the duty of preserving the Hebrew language, the precious jewel in which our sacred records are preserved, if we wish to be spared the pain of seeing the latter become unintelligible to us, as they were of old to the Hellenic Jews. It was urged, but in vain, that if the Hebrew disappears from our prayers, it will ultimately be also banished from the schools, and thus another religious element be lost, where but too many are missing already. In vain our religious feelings were appealed to (which are essential to prayer), as being exalted and stirred up by these sacred tones. It was in vain to maintain that Hebrew prayer constitutes a distinctive mark of that religious community to which the Jews belong; by which the Jew, in whatever region he meets with a Jew, recognises in him a brother in faith, joins him in his house of worship, and in his prayers, as his own. The objection, that the young dislike learning Hebrew, was in vain refuted by the simple remark, that this difficulty will cease of itself, if the parents do not foster this antipathy, and if the teachers promote the study of that language, as has been illustrated by practice. It was in vain represented that the learning to understand the Hebrew prayers might even be facilitated for young females, especially as the number of those to be retained is not very large. In vain the fervour, the powerful devotion peculiar to Hebrew prayer was appealed to; the majority of the *Assembly of Rabbies* decided that the use of Hebrew in prayer is only a matter of expediency, and that it is the duty of the rabbies to endeavour by degrees to effect its entire removal.

I object to this decision, not merely on account of differing from that view of the subject, but from its tendency. The spirit which disregards so many important elements, and supplants that which in every confession is of so much weight and power, the historical basis, is, in my eyes, not the spirit of conservatism, but is destructive of that positive historical Judaism, which I had openly declared before the Assembly to be my guiding principle. This spirit must now also deprive the future decisions of the Assembly of all validity in the eyes of those who take this positive historical view; for, as I also observed to the Assembly, it is not the vote alone, but the motive for the vote, which is of importance; and only *his* mind can be apparently put at rest by a general decision, who has previously decided in his own mind, and merely seeks a formal confirmation.

By these reasons I am induced, not only loudly to *protest* against the above decision, but also to declare that my principles are totally at variance with those of the Assembly, and that I can have neither seat nor vote within it. I also regret that the Assembly, instead of keeping in eye the aim of "acquiring general confidence, and thereby becoming mediators," has again departed from it, and repelled many thousands, whom such a decision wounds deeply. My having come to the Assembly, proved how sincerely I looked forward to the attainment of that object; and my wish to contribute, as far as in me lay, towards such a mediation, and to labour conjointly with others, that this young Institution might ripen so as to become a propitiator and representative of our general religious interests. This caused me to disregard much

misunderstanding, which was likely to be produced by such a step, and its jarring in some respects with my personal interests. This higher sacred consideration induces me to separate from the Assembly: we must follow the Divine call, and our inward conviction, without reference to misinterpretation and the imputation of motives. For an honest man conscience is the first consideration; he consults in the first place his inward judge, and if *he* justifies him, and confirms his judgment, then he firmly pursues his path, and throws into the background all other considerations but those of religion and truth. I request you to lay this communication as soon as possible before the Assembly, and have it recorded on the minutes. I have the honour to subscribe myself, with great respect,

(Signed) DR. Z. FRANKEL, *Chief Rabbi.*

Frankfurt-on-the-Maine, July 18, 1845.

Addresses have been presented to Dr. Fränkel from the Jewish congregations at Hanover, Breslau, Stettin, Pleschen, and Wollstein, expressing their concurrence in the views of the learned Doctor, and their thanks for the stand which he has made in defence of those principles which are embodied in the above protest.

THE "THIRD ASSEMBLY OF RABBIES."

THE third Rabbinical Assembly was held in Breslau, from the 13th to the 24th of July, and was attended by twenty-six German rabbies. No complete list of those present has been published, but we find the following mentioned in the Report of the proceedings:—

GOSEN, Marburg.	HOLDHEIM, Mecklenburg-Schwerin.
STEIN, Frankfurt-on-the-Maine.	HERNHEIMER, Bernburg.
S. ADLER, Alzey.	HESS, Weimar.
A. ADLER, Worms.	JOLOWICZ, Koslin.
WECHSLER, Oldenburg.	PICK, Töplitz.
EINHORN, Birkenfeld.	SALOMON, Hamburg.
GEIGER, Breslau.	WAGNER, Mannheim.
AUERBACH, Frankfurt-on-the-Maine.	BEN ISRAEL, Coblentz.
LEVI, Breslau.	GULDENSTEIN, Buchau.
HERZFELD, Brunswick.	GOLDSTEIN.
PHILIPPSON, Magdeburg.	LEVI, Münsterberg.
KAHN, Treves.	FORMSTECHE, Offenbach.
	SOBERNHEIM, Bingen.

The Assembly having been formally opened, in the usual way, Dr. Geiger was elected President, Dr. Stein, Vice-President, Rabbi A. Adler and Dr. Auerbach were appointed Secretaries, Drs. Levi and Herzfeld, Vice-Secretaries.

The first important question which was brought under discussion, was that of the proper observance of the Sabbath. In introducing it, the President expressed a desire that extreme opinions should be avoided, in order that, as far as possible, unanimity might be obtained in the decisions of the Assembly. After a discussion of five days, the following decisions were come to on the Sabbath question, viz., the Assembly declared:—

1. (Unanimously.) It is one of the most sacred duties of the Jewish teachers, as well as of each individual Israelite, to promote the restoration of a worthy observance of the Sabbath, as a day of sacred rest: it is therefore necessary to insist upon the sacredness of the Sabbath, and to shew the importance of increased attention to public worship, and the domestic observance of that day.

2. The celebration of Divine worship in a manner worthy of the Sabbath, is of such pre-eminent importance, that no labour undertaken for its promotion, although otherwise unlawful, can be prohibited; every action, therefore, is permitted, which is connected with the performance of public worship in a proper manner, or which renders it possible for an individual to take part in public worship for his edification.

3. If a cessation of labour should endanger existence, it is permitted to continue the same on the Sabbath by means of Gentiles.

4. (Unanimous.) No religious duty is violated by procuring or rendering assistance, in especial cases, where temporal welfare, property, or the means of existence is in imminent danger.

5. (Unanimous.) Wherever life is in danger, whether one's own or that of others, that of an Israelite or of a Gentile, it is not only permitted but commanded to use, even on the Sabbath, every possible means for prevention or rescue.

6. The excessive severity of the existing laws relative to the observance of the Sabbath is injurious, and ought to be mitigated as much as possible. The Assembly therefore declares that those very strict prohibitions, which require a state of complete inactivity on the Sabbath, are carried too far, and are not binding.

7. Those definitions which have been adopted by former teachers, with a view to modification, but in a form which gives them the appearance of evasions, such as *ערובי הוצרות* and *ערובי החומין*, are inadmissible, and moreover superfluous, as regards short journeys, which are not for purposes of business.

8. Mental exertion does not violate the Sabbath.

9. (Unanimous.) To promote the welfare of the State is such an imperative duty, that if a collision of duties takes place, the observance of the Sabbath must give way. The soldier is, therefore, exempted from the observance of the Sabbath, if discipline requires it. The public functionary must likewise perform his official duties, if it becomes necessary, on the Sabbath, provided that he endeavour to maintain the observance of the day of rest in his domestic circle.

Dr. Philippson declined to vote on the above questions, except the two first, the fifth, and the eighth, unless the Assembly adopted a declaration to the effect that "the rest of the Sabbath consists in abstaining from every professional and laborious occupation;" and that "in individual cases it must be left to every man's conscience to consider whether any given action be such or no." He contended that, unless the Assembly adopted this as a fundamental rule, they were not entitled to lay down the above regulations. His proposition was, however, rejected by a majority of seventeen to nine.

The sixth day of meeting was a private sitting, during which questions relating to circumcision were discussed, and regulations adopted with a view to preventing the possibility of danger to life from this rite.

The eighth, ninth, tenth, and eleventh sittings were chiefly occupied with discussions on questions relative to the importance and the proper observance of the second festival-days, and the ancient customs of mourning, which latter were partly repudiated, partly modified.

The Assembly then terminated, and it was agreed, that the Meeting next year take place at Mannheim.

The Berlin Reform Association sent this year another address to the Assembly, but at the same time declared itself independent of the latter, and recommended that each of the two bodies should pursue its own course without interfering with the other. The Assembly decided upon sending no reply to this address.

The following remarks are taken from the "Breslauer Zeitung:"—

The different tendencies of the Assembly, with reference to the question of the celebration of the Sabbath, may be defined as follows:—"There were, in the first place, the orthodox reformers, adherents of the Talmud, who would not conform the Sabbath to man, but man to the Sabbath; but who still wished to mitigate the contrast between both, as they daily come more and more into collision. The old Rabbi Gosen and Dr. Herxheimer were the principal representatives of this party. The only remedy, however, which they proposed was, that Jews should employ Gentiles to perform those offices which the Jewish law prohibits on the Sabbath-day. Dr. Geiger remarked on this that only the opulent would be served thereby, but that the poor, who must work with their own hands, would be placed in the same difficulty as before: and it was his wish to see the Jews more and more employed in agricultural and manual occupations.

Another party took the Bible for the basis of their arguments, believing the Pentateuch to be a Divine book given by God unto Moses, before which reason must retire with reverence, as Stein expresses himself. Those who joined him in this view were S. Adler, Philippson, and Pick. They contended that the laws relating to the Sabbath have been clearly laid down in the Bible, all labour being repeatedly prohibited; and how, they asked, can the Word of God be shaken? They declared themselves decidedly against transferring the Sabbath from the Saturday to the Sunday,—which was boldly proposed by Holdheim.

The latter, together with Hess and A. Adler, professed to hold fast only *the spirit* of the Bible; to attach importance to the injunctions relative to the Sabbath, only in so far as they can have any significa-

tion when applied to our times. They were indifferent to the day of the Sabbath, whether Saturday or Sunday, as they considered it only the centre of the ideas connected with the day of rest.

Herzfeld, Wechsler, Einhorn, and Salomon, took a line between the two last-named parties.

Oppression of the Jews.

MODERN INSTANCE OF OPPRESSION OF THE JEWS.

IN a large town the colonel of a regiment thought it a very unnecessary thing that some Jewish soldiers under his authority objected to the food eaten by their comrades as being ceremonially unclean. It had been customary to dispense with their swallowing that which they objected to, but the colonel was determined to put an end to such a distinction. One Jewish soldier, who had served his proper time and asked for his discharge in the usual manner, could not obtain it without promising to eat clean things and unclean things in future, as other people do; this was a great strain upon the poor man's conscience, as he had before that carefully abstained, and it was very hard and unjust to exact such a promise when his period of service was expired, and he therefore ceased to be a legitimate object for the worthy colonel's attempts to convert Jews by military punishments. He committed another to prison because he could not be persuaded to depart from the custom of his fathers. This poor man lay in prison five days, and then got released by promising compliance. He had before repeatedly and earnestly entreated the colonel to be satisfied with his paying for what he as a Gentile would have eaten, and then procuring a second dinner more suitable to his feelings at his own private expense; but this would not satisfy the inexorable enemy of all such notions about clean and unclean. He commanded two men to lay hands on a third Jewish soldier, and binding him fast and opening his mouth by force, they gave the worthy colonel an opportunity to do his best to infuse conviction into the poor man, for he literally condescended with his own hands to pour some soup made of ordinary—i. e., according to Jewish ideas unclean—things, down the throat of the unwilling objector. A pious Jew remonstrated with the colonel in vain. A formal complaint is now to be lodged against him. The public at large, and most of the German authorities, are sufficiently inclined to reprobate such manual operations in the work of conversion.—("Jewish Intelligence," Jan., 1839.)

EDICT OF THE INQUISITION OF ANCONA AGAINST THE JEWS.

WE have a painful duty to perform in recording another instance, in which the laws of Christianity and the dictates of humanity have been most grossly violated by those who boast in the title of the successors of the apostles and the true Church of God.

The Israelites in the Papal States have long groaned under the weight of those cruel enactments which confined them to the miserable and narrow space afforded by their "Ghetto." These wretched streets served as a prison rather than a home, and no Christian servant dared pass the night under the roof of an Israelite, however greatly he might need such assistance.

If a servant or a Christian nurse should declare that she had baptized an Israelitish infant with her own hand, the Inquisition removed it without mercy from its parents, and gave it to the Church, no reclamation being in any case allowed. An inventory of the fortune of the parents was made, we are told, in order to secure to the infant its patrimony.

So strict were the authorities of the Inquisition, in the laws which they enacted, that "it was declared to be a crime if any one should put on a white shirt on a Saturday, or clean domestic utensils on a Friday, inasmuch as Saturday is considered sacred by the Jews; and if the accused should be found to have abstained also from eating pork and rabbits, the proof was considered to be most complete and entire."—See *Jüdische Merkwürdigkeiten*, by Schudt, vol. i. page 151.

But many have hoped and believed that these things were past and gone. Many tell us that we ought not to search amid the lumber and the rubbish of past ages for proofs of a spirit of persecution and iniquity which does not now exist. The following edict is, however, too plain and distinct, it does not content itself with insinuations and surmises, it is dark, barbarous, and cruel, and must lead every one who loves his Saviour to pray that grace may be given to these foolish and mistaken zealots, that they may learn to sit at the feet of that Master whom they profess to serve, and may follow his example of holiness and love.

We, Fra Vicenzo Salina, of the Order of Predicatori, Master in Theology, General Inquisitor in Ancona, Sinigaglia, Jesi, Osinio, Cingoli, Macerata, Tolentino, Loreto, Recanati, and other towns and districts, &c.

It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect employed prayers and exhortations to obtain obedience to those laws in the Ghetti (Jewries) of Ancona and Sinigaglia, authorized by the despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in towns or

country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

“1. From the interval of two months after the date of this day, all gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service, in the said two Ghetti; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the service of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the Pontifical decrees and constitutions.

“2. That all Jews who may possess property, either in town or country, permanent or moveable, or rents or interest, or any right involving shares in funded property, or leased landed property, must within the term of three months from this day dispose of it by a positive and real, and not by any pretended and factitious, contract. Should this not be done within the time specified, the Holy Office is to sell the same by public auction, on proof of the annual harvest being got in.

“3. That no Hebrew nurses, and still less any Hebrew family, shall inhabit the city, or reside in, or remove their property into, any town or district where there is no Ghetto (place of residence for Jews); and that such as may actually be there in contumacy to the laws must return to their respective Ghetto within the peremptory period of six months, otherwise they will be proceeded against according to the tenour of the law.

“4. That, especially in any city where there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public-houses or ordinaries, out of the Ghetto.

“5. That, in a city which has a Ghetto, no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

“6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

“7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto.

“8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

“9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto, to travel in other parts of the state.

“10. That all Hebrews are expressly prohibited from trafficking in sacred ornaments, or books of any kind, and from purchasing, reading, or keeping possession of prohibited books of any sort, under the penalty of 100 scudi and seven years' imprisonment; and they who may have such articles in their possession must surrender them to the tribunal of the Holy Inquisition; and in case of failing to do so, they will be subject to the above-mentioned penalty.

“11. That the Hebrews, in conveying their dead to the place of burial, shall not observe any pomp or ceremony, and must especially abstain from singing psalms, or carrying torches or lighted tapers through the streets without the boundaries of the Ghetto, under pain of forfeiting the torches and tapers, and suffering other punishments, to which the nearest relative of the deceased will be condemned.”

They who violate the above articles will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition. And in order that no one may be ignorant of the dispositions above decreed, they

shall be formally communicated to the deputies and representatives of the Israelite community of this Ghetto of Ancona, with the injunction that the same shall be published in the synagogue, the present edict being affixed thereto; and these dispositions are to be enforced in the same manner as if they were made known to all and every one, and notice must be given forthwith to the Hebrews residing out of Ancona, but belonging to this Ghetto.

Given at Ancona, in the Chancellory of the Holy Inquisition, on the 24th of June, 1843.

FRA VICENZO SALINA, General Inquisitor.

DON VITALIANO BURATTINI (for the Chancellor).

The "Morning Herald" of August 29, 1843, had the following remarks on this subject:—

This fierce outburst of Popish intolerance seems to originate from the smouldering and unextinguished fires kindled by the Inquisition in the days of Torquemada, and of the spirit of that horrible head of the Holy Office it is eminently worthy. It was in 1492 that an edict appeared, ordering all unbaptized Jews to leave the realms of Ferdinand and Isabella, within four months. Every monstrous and exploded accusation of the middle ages was resuscitated against them, and when Abarbanel, a learned and accomplished Jew, approached the King and Queen, to implore mercy towards his race, and to tender a vast sum in order to recruit the national finances, in the hope of buying off the fury of the Arch-Inquisitor, Torquemada rushed into the Royal presence, and, holding up a crucifix, exclaimed, "Behold the man whom Judas sold for thirty pieces of silver. Sell ye him now for a higher price, and render an account of your bargain before God!" The stern Dominican awed the Royal couple. Nearly a million Jews, who had imparted to the country the sinews of its strength and the materials of its grandeur, left the land of their adoption, in which, for three hundred years, they and their fathers had lived in loyalty and peace. They thereby presented the glorious spectacle (glorious even when based on error) of a vast population choosing expatriation and exile, rather than renounce the faith and hope of Israel. One might have thought that such scenes were not likely soon to be re-enacted, but the Torquemada of the fifteenth century has found a meet inheritor of his mantle in the Fra Vincenzo Salina of the nineteenth; and the Church of Rome, as far, at least, as her treatment of the children of Abraham is concerned, has recently made out her claim, by indisputable fact, to the attribute *Semper eadem*.

OPPRESSION OF THE JEWS IN MORAVIA.

THE "Allgemeine Zeitung des Judenthums," for June 12, 1843, publishes a Petition which has been addressed by the rabbi at Prossnitz to the Emperor of Austria, and contains a distressing representation of the demoralization which has been occasioned amongst the Jews in Moravia, by a most unchristian and inhuman law. In many parts of Germany the Jews are distinguished by their conjugal fidelity, by the exemplary manner in which they

discharge the duties of domestic life, and by their temperate habits. On referring to the statistical tables, published in the "Jewish Intelligence," for 1842, page 242, we find that the average number of illegitimate births among the Jews in Prussia is less than among Christians in the same country, in the very large proportion of 67 to 280. And in some other places, where in former times iniquitous laws existed, like those complained of in Moravia, we have had ourselves occasion to observe, that the effect produced by them has been far less detrimental than might have been expected, to the morals of the Jewish community. But the following extracts from Rabbi Hirsch Fassel's Petition, show that the consequences arising from the unnatural restrictions, under which the Jews have laboured in Moravia, have been most awful:—

For many years the increase of the Jewish population in Moravia has been restricted. No Jew is permitted to marry until a vacancy occurs by the removal, through death or otherwise, of another individual of the Jewish community, who has enjoyed that privilege. But the most ancient and powerful laws are those implanted by God in human nature, which defy the will of man. Thus the Jewish population of Moravia has increased, alas, illegally! either through vice or through transgression of the law. I certainly do not exaggerate, if I estimate the illegitimate population in Moravia at 5,000, and we continue to be threatened with an increase of this evil, because those unfortunate individuals are compelled, like their parents, to satisfy the laws of nature either by secret and illegal marriages, or without any form of marriage at all. The authorities in Moravia have therefore lately been directed to act with unbending severity in all cases of concubinage, and secret marriages; in consequence of which, the magistrate at Plumennau refused trading licenses to all single men, and condemned all females who had had illegitimate children, to imprisonment for a longer or shorter period, with hard labour, in proportion to the number of births; and no doubt a similar punishment has been inflicted in other places.

However distressing it must be to see men punished, because they are men, and not angels without natural desires and impulses, or brutes who can live according to the dictates of nature, still it must be acknowledged by every one, that while the constitution of Moravia exists in its present form, this severity is wise and necessary, as, under the circumstances, an excessive increase of population must be prevented; and the undersigned, as in duty bound, offers his assistance towards inflicting these punishments, by giving information not only of all illegitimate births, but even of suspected individuals. But is it to be wondered at, that his heart bleeds while doing this? that the sufferings of his co-religionists penetrate into the deepest depths of his soul? that he also looks upon this as the curse of sin, whose fruit can only be evil? For it is not only the guilty who feel the severity of these measures, but also the innocent; because the consequence of a refusal of a trading licence to the parents is, that they cannot support either themselves or their natural children, and thus become a burden to the community. Yea, many a one may even be impelled to earn a subsistence by the commission of crime.

And as, moreover, severe and public punishment can hardly be expected to remedy this evil, but may rather lead only to a criminal prevention of births, or even to infanticide; the undersigned considers it his duty most humbly to implore your glorious Majesty, as you daily

give new proofs of lenity and justice towards all subjects, whatever their creed, to remedy the condition of the Moravian Jews. If it were permitted to them to marry on obtaining the freedom of a trade, or as agriculturists, manufacturers, &c., and to settle in places suitable for such pursuits, it would not be long ere trade and agriculture would flourish among the Jews in Moravia, and the pernicious system of barter be discouraged. But the restrictions under which the Moravian Jews labour cannot but check the pursuit of arts and professions. And although the undersigned has succeeded, with the permission of the authorities, in establishing among his community an Association for encouraging the pursuit of trades among the Israelites at Prossnitz, yet the number of apprentices at present amounts scarcely to twelve, although the Association has been in existence three years; and the reason of this is not that the plan has met with a want of support, but the knowledge that the profession, when acquired, cannot support him, deters young men from availing themselves of its advantages. Not only are the narrow and confined quarters to which many Jewish congregations are limited totally unsuitable for professions requiring extensive premises, such as smiths, furriers, undertakers, bakers, &c., but it would also be impossible for several tradesmen to follow the same profession within the narrow limits of the Jewish streets; and out of these not even a master tradesman is allowed to establish himself. Under these circumstances, no other resource is left to the Jews in Moravia but traffic and barter.

RESTRICTIONS IMPOSED ON THE JEWS IN MOLDAVIA.

It appears from the following statements, extracted from German periodical publications, that the numerous Jews who inhabit the fertile province of Moldavia, have been subjected to additional restrictions. The first is taken from the "Allgemeine Deutsche Zeitung," a communication in which, dated Jassy, Dec. 4, 1843, states that—

The Government of Moldavia, wishing to reduce the number of Jews residing in the country, has just adopted severe measures against persons of that persuasion. For the future no Israelite is to be admitted into the country without a regular passport, and in case of contravention the offender is to be sent in the salt-mines of Okna. The names of all Jews arriving each day in a town are to be sent to the authorities. A permission will be required to enable a Jew to reside, and any person of that body, not sending in regularly the address of his place of residence, will be published a vagabond. This order has been communicated to the various Consuls to be by them forwarded to their Governments.

The "Orient," for Jan. 9, contains a communication dated Botschany, Dec., 1843, in which we are told that Prince Stourdza has enjoined that—

No Jew shall in future be allowed to keep a Christian servant. Leases are not to continue valid longer than, at the most, three years; and Jews who do not possess a fixed income shall be considered and treated as vagabonds.

PERSECUTION OF THE JEWS IN TURKEY.

WE regret to find, in the "Archives Israelites," for December, 1844, an account of recent occurrences in the Turkish dominions, which show that the Jews are still exposed to imminent danger, from the bigotry and violence of their infatuated neighbours. The unjust and cruel suspicions which led to the barbarous scenes at Damascus, are entertained by many, who are too ignorant and superstitious to perceive the injustice and folly of which they are guilty.

This seems to be particularly the case as regards the population of the Island Marmora, which is situated about eight leagues from Constantinople, in the sea of the same name. The majority of the inhabitants are Greeks. Twenty-five Israelites have settled there, who are engaged in the wine-trade. Four or five of them have acquired a considerable fortune, and this is probably the reason why they have become an object of envy to their Greek neighbours, who seek their revenge by calumniating incessantly their religion, in the most absurd and superstitious manner.

It appears that one day a Greek laundress, on her return home from bleaching, missed her son aged two years and a-half, whom she had taken out with her. Every search was made in vain, until, after seven days, the body was found in the forest, amidst thorns and rubbish, mutilated by beasts of prey. The Greeks immediately spread the report that the child had been murdered by the Jews, for the purpose of using the blood for their religious observances. A surgeon certified the fact of the child having been murdered; and the corpse, when brought before the judge, was found to be circumcised, apparently with the view to fixing the charge upon the Jews. The Cadi refused to entertain the charge, and referred the complainants to Constantinople.

The Jews have appealed to Sir Stratford Canning, and requested his interposition, to ensure justice being done to them. But ever since this charge was brought forward, the Jews have been exposed to the most cruel persecution. Their houses are attacked, and they cannot show themselves in the streets without running the risk of being stoned. They are forced to conceal themselves, and a stop is put to their trade. The adjoining islands also have raised the same cry against the Jews; and woe to the Israelite who falls into their

hands! Several instances have occurred in which individuals of that nation but narrowly escaped falling victims to the fanaticism of the enraged populace.

PERSECUTION OF THE JEWS AT TARNOW.

It is our painful task to record another instance of the revival of the foul calumny against the Jewish nation, which, a few years ago, led to the horrid scenes at Damascus and Rhodes, and appears still to be fostered by ignorance and superstition, affording a ready pretext for the most cruel persecution at the prompting of malice or prejudice. The following particulars of the occurrences which took place at Tarnow, in Gallicia, during the Feast of the Passover, have been communicated by a member of the Jewish community who were the sufferers from these disgraceful proceedings. The letter is dated Tarnow, April 16, 1844.

A lad about the age of ten or twelve years, in the service of a magistrate of the name of Wladimir, knight of Dallemba, weary of the short allowance and ill-treatment he had been subjected to by his master, absconded eight days before the Passover, and disappeared. Either malice and hatred towards the Jews, or the superstition of the middle ages, or (from a more probable motive) his being deeply indebted to the Jewish merchants here, induced the knight of Dallemba to represent the occurrence to the authorities, with the pressing request immediately to make a diligent search in all Jewish houses, as, "according to well-known facts," he had not the slightest doubt that the boy had been decoyed away by the Jews, and secreted in some obscure place, where he was reserved for a pascal offering. Imagine to yourself now the boasted spirit of the nineteenth century prevailing in Gallicia! The request is complied with, and on the night of the same day all the avenues to the Jewish quarter are shut up and surrounded by a powerful military guard. Several magistrates, accompanied by a number of policemen, sufficient to resist defence, force an entrance into every house inhabited by Jews; everything is ransacked, chambers, cellars, garrets, even boxes, cupboards, &c. Nothing spared, but all in vain; nowhere is a clue to be found to the blood of the Christian lad. The matter gaining extraordinary publicity with every day, the minds of our Christian brethren and countrymen (whose greatest virtue, by the by, does not consist in Christian charity towards fellow-creatures) are more and more excited, and nothing is spoken of but revenge against the Jewish vampires and anthropophagi, so that with fright and horror we awaited the approaching festival. Terribly roused by the common danger, from our, alas, usual lethargic apathy, we, on our part, spared no pains or trouble to find the lost boy, and at last, by united efforts, succeeded in discovering a clue, and ultimately in finding him in a village not many miles distant. He was brought from thence on the eve of the Passover, and delivered up un molested and in good condition, to the proper authorities. The identity of the boy found, with the one missed, was fully established, and evidence from his own lips put an end to all doubts of the sole

cause of his absconding having been, the cruel slavish treatment he was subjected to by his master, Von Dallemba. The Messrs. Rothschild and Lemel at Vienna, to whom we applied, now take the deepest interest in the case, and in a few days the necessary steps and measures will be taken for a process in the Imperial Court of Chancery.

To the reflecting spectator, the bustling groups of the Jewish community here during the days of painful excitement, and afterwards, when by the discovery of the lad they had been vindicated, were by no means uninteresting. He might have seen those of our brethren here, who heretofore were animated only by immediate selfish interests, whose brotherly love was only moved when reflecting on their own self; yea, whose self still calculates the fourth or eighth per cent. which often overbalances that love; he might have seen them, in common with those whose devotedness, on the other hand, to their faith, and the ceremonies connected therewith, borders on fanaticism, but who now willingly disregarded many a ceremony scrupulously watched over in ordinary times,—both parties might now be seen, setting aside all their respective interests, animated by one common feeling of disdain at the foul calumny, and impressed only with the one thought—of obtaining satisfaction for the past, and security for the future, against the stupid outrages of the mob; they could now really feel for one another; they now rose like one man, each to contribute his share, to refute this disgraceful charge. You may imagine what a struggle it must have cost the thorough Talmudist, the heterodox, or the Chasid, to assemble in great numbers on the seventh day of the Passover, to be ready to sign with his own hand the memorial to his Majesty, which on the holiday had been written by a Christian. At the same time, every Jew present at the assembly pledged himself not to be quiet and to rest till our cause is vindicated and the truth brought to light.

OUTRAGES COMMITTED ON THE JEWS AT GESECKE.

THE following account of the sad outrages perpetrated on the Jews in Gesecke, a town in Westphalia, is taken from the "Allgemeine Preussische Zeitung," under date of May 12, 1844:—

Most deplorable excesses have been committed here (Gesecke) on the evening of the 9th instant, which are the more lamentable on account of their being caused by religious fanaticism. They must be indirectly attributed to the conversion of a Jewish lad to the Roman Catholic religion last year. Most of the Jewish children in this place, after having received elementary instruction from their own teacher, have been in the habit of attending the public grammar-school, the teacher at which is a Roman Catholic priest; they have even occasionally attended the religious instruction in this school. This is not the place for inquiring into the means by which the above-mentioned young Israelite was induced to change his religion; it is sufficient to state that in the course of last summer he was baptized, in direct opposition to the will of his parents. Shortly afterwards he attended, it is said at the expense of some ecclesiastics, the Gymnasium

at Paderborn; but being claimed by his father, he was brought home about three weeks ago, from whence he was, however, again sent away by his parent, after a few days, without any one knowing whither he had gone. This circumstance gave rise to the most senseless and contradictory reports. The excitement thus caused in the neighbourhood was increased by the former teacher of the young proselyte receiving, a few days ago, an anonymous letter, which had been posted at Paderborn, and contained low and foolish invectives, not only against the priest himself, but also against the Christian religion. Instead of ignoring and destroying this letter, the priest was incautious enough to suffer its contents to be known, which inflamed to redoubled fury, the minds of the lower classes, already excited by what had taken place. Without any sufficient reason every one pointed to the Jews as the authors of that letter. On the evening of May 8th, the windows in the houses of two Israelites were broken by the populace. But on the 9th, the contents of the letter having become more generally known, it was easy to perceive, in the general appearance of the place, indications of approaching serious disturbances. Before dusk the streets usually so quiet and deserted, were filled with people, and the expression, "Hepp, Hepp" (which has so often been the watchword and signal for acts of violence perpetrated on the Jews by mobs in different parts of Germany), was frequently heard among the children who congregated before the houses of the Jews. At the ringing of the vesper-bell, the attack on the house of the father of the young proselyte commenced with the breaking of windows and shutters. The mob, not satisfied with one sacrifice to their fury, extended their zeal also to attacking the rest of the Jewish inhabitants. Doors and shutters were demolished with hatchets, windows broken, furniture and stock of goods destroyed, beds cut open and scattered about. The cries of lamentation of the oppressed Israelites, who, no longer secure of their lives, had sought refuge on the roofs of their houses, were heard above the wild cries of exultation which proceeded from the mob. Stones weighing twenty pounds were the next morning found in the rooms of many of the Jewish houses. Not until the work of destruction was nearly over, did two magistrates make their appearance, on which the mob immediately dispersed.

Stirred up by the proceedings at Gesecke, a mob, led on by a drummer, demolished the houses inhabited by Jews in the village of Stormede, half an-hour distant, in the night, from the 10th to the 11th May, and not satisfied with this, they broke to pieces the whole stock in trade of a Jewish ironmonger, and destroyed the manufactured goods belonging to a Jewish merchant.

ILL TREATMENT OF THE JEWS IN PRAGUE.

It is a melancholy sign of the times in which we live, that while we hear so much about our progress in education, and civilization in humanity and refinement, facts do not warrant the favourable conclusions we are so ready to form concerning our supposed improvement. There are not wanting many striking proofs that those things which we blame as characteristics of the dark ages, have not ceased to exist among us. It does not follow that, because

some of the outward marks of those superstitions which formerly prevailed have been removed, we have come to a proper understanding and love of truth and justice. This is seen very distinctly in the treatment which the Jews receive at the hands of their neighbours in many places where better things might most justly have been expected. We have had occasion to notice the instances of brutal ferocity that have occurred at Tarnow and Gesecke, and we must now mention some transactions at Prague, which show that there is reason to fear that such scenes may be repeated.

The "Augsburger Zeitung" reports, that on the 8th July, 1844, a riot was caused by the railway labourers at Prague, the object of which was to obtain higher wages. On the rioters being dispersed by the military, "the populace," says the above (Christian) paper, "as customary, turned its fury against the Jews; many individuals were ill-used in the streets, and considerable devastation of property committed, under the eyes of the police, who were unable to prevent the outrage. Not until the evening was far advanced were energetic measures adopted for the restoration of order and tranquillity." A letter from Prague, dated July 10, in the "Deutsche Allgemeine Zeitung," states that the exasperation of the people against the Jews was then at its height, and that several companies of soldiers had been stationed in their quarter.

The "Archives Israelites," for August, after quoting the above, has the following:—

"Some days ago the public papers announced that 2,000 Israelites have left Prague, in consequence of the aggressions of the populace, to which they had been subjected; that from several other villages in Hungary the Israelites have been expelled, and the portrait of M. v. Rothschild torn to pieces by these barbarian hordes."

The "Orient," of July 23, in referring to these excesses, mentions in particular the destruction of a shop in Prague, belonging to a Jew; the perpetrators of which, on being seized and brought before the magistrates, stated, that they had been paid by Christian merchants to direct their fury against the Jews.

The same paper speaks also of outrages committed against the Jews in the same neighbourhood the preceding month, on the occasion of a strike among the workmen in the cotton-factories, in consequence of the introduction of some new machinery in the print-works. The populace generally having taken part with the men against the masters, and it so happening that the majority of the latter are Jews, the excitement very soon assumed the form of a crusade against the Jews as a body. Every Jew in the streets was insulted, and threats of violence against persons and property were freely indulged in. Owing, however, to precautionary measures, adopted by the authorities, the fearful consequences which had been apprehended were happily averted for the time.

CALUMNIOUS CHARGE AGAINST THE JEWS OF
CAIRO.

THE "Morning Herald," of Oct. 10, 1844, contains the following:—

A letter from Cairo, without date, in the "Debats," says:—"A complaint against the Jews of Cairo, similar to that brought four years back against the Jews of Damascus, has just been brought to a termination here. Last Easter a young Christian, named Michel Bahum, suddenly disappeared: he was last seen entering the quarter of the Jews, and it was in consequence rumoured that he had been assassinated, in order that his blood might be spread over the unleavened bread of the Hebrews. A complaint was lodged in form before Mehemet Ali, by the young man's mother. The Grand Rabbi, on hearing of this, proceeded, with the principal Jewish inhabitants, to his Highness, and in the name of the whole Jewish population besought him to take measures to put a stop to such an atrocious and ridiculous calumny. The deputation was very kindly received, and the Pasha promised to pay attention to the matter. He gave orders to the Governor of Cairo to have the young man sought for and found; and the Jews on their part instituted an incessant search to discover him. For some time all their efforts were useless, until one day a Greek came forward, and offered for a considerable reward to produce the man. His proposition was agreed to, and on August 13, four months after his disappearance, Michel Bahum was brought by the Greek to the Grand Rabbi. It appeared that he had quitted the office where he was employed, had sold in the Jews' quarter some objects belonging to him, and then fled into Upper Egypt. He had there remained concealed in the convent of St. Anthony. The Greek by some means had discovered this, and had adroitly prevailed on him to quit the convent, and accompany him. During the time the inquiries were going on, it is said Mehemet Ali would not permit any proceedings to be instituted against the Jews, and would not have permitted them even if the man had not been found. The Jews of Cairo are loud in praising his good judgment in not paying attention to the horrid prejudices raised against the Jews in the East of late years. The French Consul, M. Benedetti, the Tuscan Consul, M. Champion, and the Consul-General of Austria, M. de Laurin, took a lively interest in this affair, and have entitled themselves to the gratitude of the Jews."

IMPRISONMENT OF A JEW IN NORWAY.

THE laws of Norway make it a crime for a Jew to set his foot on their territory, unless he have first obtained special permission from the Government. An instance has recently occurred in which this strange statute has been enforced.

Two strangers were accused in Christiania in September, 1845, of having by legerdemain relieved some people of their money. An investigation before the authorities, however, resulted in their

acquittal. At the same time, it was suspected that one of them was a Jew, and both were therefore again taken into custody on this charge. When questioned, both professed themselves Jews, alleging their ignorance of the law which forbids Jews to come to that country. One of them, who was a chemist, proved to be a Portuguese Jew, and was set free again, as an ancient law exempts Jews of his class from requiring special permission for coming on business to Norway. His companion, however, an optician, being a Danish Jew, was fined, according to law, the sum of 800 dollars, and as he refused to appeal, and the king can only remit sentences of the supreme court, the law was left to take its course. As he could not pay the fine, he had to suffer thirty days' imprisonment, and to live on bread and water.

OUTRAGES AGAINST THE JEWS IN BAVARIA.—“ST. WERNERS' CHAPEL.”

THE number of “Records of Israel's State and Prospects,” for July, 1845, quotes the following from a private communication from Ratisbon, dated May 20:—

Recent events are not calculated to hand down to posterity the praise of Ratisbon, but contain memorials of the disgrace of its inhabitants. Our papers record horrifying accounts of the destruction of the Jewish cemetery by the inhabitants of our town, who call themselves Christians! This outrage, of which the citizens of Ratisbon some days ago have been guilty, is not merely to be deplored as a desecration of a place which even heathens and barbarians have revered and looked upon as holy, but also, and principally, as being a desecration of the name of Christ by Christians! That children of the “only true Church,” should in the year 1845, disturb the sacred tranquillity and rest of the grave, and persecute even the dead, must cause every true Christian to blush for the honour of his faith.

In Thalmessingen, in the kingdom of Bavaria, a second instance has occurred of that ignorance and credulity which has thought no charge too absurd that could give vent to the prejudices and hatred of the mob against the Jews. It appears from the “Orient,” that on the 12th of May, a woman made a complaint of her daughter having, on the 27th of April, been taken by a Jew into his carriage where he kept her confined, under a threat of stabbing her with a poinard if she made the slightest noise, and subsequently shut her up in a barn, guarded by a large dog. The victim was said to have effected her escape through a small hole made by herself in the wall, and to have been carried through the air to her home. A witness affirmed that he had seen a newly-made saint flying through the air.

A strict investigation was caused to be made into the affair by the Government, which resulted in the liberation of the Jew, and the punishment of his false accuser.

A similar charge was brought forward at Wallerstein, in the same kingdom, in consequence of a traveller having, on July 21st, been detected in the act of carrying off a little girl from the public high road.

It appears, from the statements made on the trial of the delinquent, that a little girl of the name of Fredericke Voehlert, who was playing on the road-side, near the village Egger, was induced to enter the carriage of a traveller who was passing, and who immediately started off with her at full gallop. An alarm was raised by the labourers in the neighbouring fields, who witnessed the transaction, and who asserted that they had noticed the word "Jew" chalked* on the back of the carriage. It appeared therefore at once clear to their minds that the girl had been carried off by a Jew, and no doubt, as they thought, for the purpose of murdering her, and using her blood for mixing with the unleavened bread, used at the Passover. The news spread rapidly through the neighbouring village, and rumour soon added that the traveller was a Mr. Simon Eisenheimer, a Jewish physician, the owner of a beautiful country seat in the neighbourhood.

The populace, armed with stones, flails, and pitchforks, immediately rushed towards the mansion, and were not a little astonished at finding Mr. Eisenheimer sitting tranquilly in his garden, reading. Nevertheless they would not forego their revenge, for the crime which was said to have been committed by one of his co-religionists, and a shower of stones had already broken several panes of glass in the windows, when Mr. E. remonstrated earnestly with the furious mob, on the absurdity of their attributing to the Jews practices and usages, diametrically opposed to the principles and the spirit of their religion. He offered also to assist in their efforts for discovering the culprit, and delivering him over to justice. Having thus succeeded in appeasing the peasants, he had a horse saddled, and pursued the guilty party. At a short distance from Nordlingen he got sight of a carriage which resembled the one described to him, and while he redoubled his speed, the carriage before him came to a sudden stop, in consequence of one of the wheels breaking. On coming up with the carriage, he discovered the missing girl seated in it by the side of the young man. Having procured assistance, he gave the latter in charge. The girl, being interrogated, declared that she had been very well treated, and had fruit and sweetmeats given to her by the accused. The latter stated his name to be Baruch Israel Men, and that he was a Jew. He avowed with great coolness that he had intended to murder the girl, in order to use her blood in preparing the unleavened bread for the Passover. He persisted in the same story at every examination, but

* This is often done by the evil-disposed in Bavaria, out of spite to the Jews.

the inquiries which were instituted by the magistrate soon shewed that he had given a fictitious name, and also that he was not a Jew by birth, and had no knowledge whatever of the Jewish religion. The accused still refused to acknowledge his real name and intentions, for fear of compromising the honourable family to which he belonged. As his obstinacy could not be overcome by direct means, the most active inquiries were set on foot to discover farther particulars concerning him; and these proved at length quite successful. It was found that his name was Charles Theodore Werner, from Brünn, in Austria, and that he was a person of some fortune, who had been for some time a traveller for a cloth manufactory in Silesia. The accused now declared that hatred towards the Jews had been the real motive for his carrying off the girl, and gave as the reason why he had done the deed, that by so doing he had hoped to excite the people of Bavaria to exterminate the Jews.

The magistrate now caused inquiries to be made concerning Werner's sanity, and on the medical men declaring him to be of sufficiently sound mind to be at least legally responsible for his actions, further inquiries were made whether religious fanaticism or motives of a personal nature could have influenced him. Werner was proved to be a Roman Catholic, but not in the least a devotee, that on the contrary he was indifferent about religion: it did not appear that he had ever been injured by a Jew, or had any particular transactions with any one of that nation.

Werner was declared guilty of abducting a child, and of an attempt to excite hatred and ill-will against a portion of his Majesty's subjects, and condemned to the highest penalty, two years' imprisonment with hard labour.

Having been thus compelled to record three painful instances of the continuance of that intolerance and bigotry, which, in countries where spiritual darkness and fanaticism reign, has ever made the Jews the objects of merciless persecution: we cannot but take this opportunity of referring to the publication of one of these legends, which have imputed unheard-of crimes to the Jews, and charged them with a thirst after human sacrifices, under the title of "St. Werner's Chapel; or, The Crucified Child of the Rhine." We fully concur in the words of the authoress, when she says:—

We now regard such a tale as but the vestige of a long-passed-by period; we listen to it with a smile, as one belonging to the "olden time;" and because that time has faded from our minds, and its spirit from our hearts, we think it must be so also with those whose fathers suffered in it. But it is not so. Can the Jew pass St. Werner's Chapel, can the Jew behold in the Church of Oberwesel the pillar to which it is said the child Werner was bound and scourged, without scorn, bitterness, derision, or contempt, being felt against those by whom the miraculous legend, and these its enduring evidences have been perpetuated?

My heart sympathizes with the Jew. I feel how much reason he has to detest the Christian name, to despise the Christian profession; and I often wish the people of Israel could learn to know and admire and love

the character of the tender, benevolent, exalted, yet sympathizing Saviour of sinners, before associating the name of Christ with the conduct or character of Christians. I could wish that many an English traveller on the Rhine would think of these things, and recollect that a Jew may be at their elbow, that his unbelieving ear may listen to the oft-repeated story of the Crucified Child, that he may witness our national curiosity, excited by the aspect of St. Werner's Chapel, and that he may be imbibing a deeper prejudice to the Christian faith, and cherishing a more profound contempt for the Christian profession. "We cannot refute your faith," said the Jewish Rabbi, "but we have an aversion to it." And he uttered the language of truth and candour.

THE GHETTO OF ROME.

DR. JOST, in his "History of the Jews, from 1815 to 1845," says, vol. ii., p. 275, concerning the condition of the children of Israel living in Rome:—

They are worse off at the present time than at any period during former centuries,—the prospect of liberty was held out to them, it was, however, only a pleasing but delusive dream.

About twenty years ago Leo XII. commanded all the Jews in Rome to move into the Ghetto, and to have gates constructed at their expense, for the purpose of shutting them in every evening. The boundaries of the Ghetto were enlarged, that it might contain the whole body of Jews, with a view to their being entirely separated from the rest of the inhabitants.

On festivals, soldiers traversed the streets of the Ghetto, and took into custody every Christian servant whom they met with; their masters being also compelled to pay a heavy fine, beside being ill-treated in a scandalous manner. Those communities who were under the surveillance of the Inquisition, suffered most. An aged rabbi who kept during the winter a Christian servant, whose duty it was to wait on him on the Sabbath, was imprisoned, and it was with great difficulty that he obtained his liberty.

If a Jew wished to leave the town, even for a single day, he was compelled to apply in writing to the Pope for permission, stating his name, surname, abode, the object of his journey, as well as the length of time he proposed to be absent. Even if supplied with the requisite permission for his journey, he was not allowed to lodge or converse with a Christian.

In the year 1839 the Jews applied to Baron Rothschild, who had come on a visit to Rome, for his intercession with the Pope, to obtain permission to allow their children to learn a trade, and to be apprenticed to Roman Catholic masters. Through Rothschild's influence this boon, which had frequently been refused, was granted; an extraordinary favour.

The "Jewish Chronicle," in Oct., 1846, quotes from an account given by Theodore Mannheimer of a visit to Rome, a description of the Ghetto, or Jewish quarter, at Rome, from which we extract the following:—

We arrived at an iron trellised gate, before which a sentinel is perambulating; this is the Ghetto, which, spell-like, rouses all recollections of the contumely of our ancestors.

The Ghetto is situated on the borders of the Tiber, which frequently leaves its bed. The river being here confined and narrowed by islets, the Ghetto is the first victim of an inundation. What the poor suffer on such occasions exceeds all imagination. True, there are other Jewish towns where the confinement of the place is not less oppressive and burdensome; but there some attention, some relief, at least, is granted to the Jews in such hours of danger and trouble, but here there is none. Here they may help themselves as well as they can, and when the floods are fearfully rising, and threatening their lives, even then they dare not leave, were it but for a night, their residences, which meanwhile have become the abode of misery and destruction.

Their existence is proverbially wretched. The houses are sunk into decay, and no one ventures to show his property. The number of the Jews who inhabit the Ghetto is generally estimated at 4,000. Considering, however, that it may be to their interest to understate the number, in order to prevent an augmentation of the tribute which they have to pay annually (6,000 scudi or 1,200*l.*) and which falls heavily enough upon them, the assumption that it is larger than that given above, gains probability.

The Ghetto is their only place of abode. Not a night dares the Roman Jew stay without. Where his fathers have endured and suffered, there he may lay down his weary head, to enjoy a short rest, and to rise again to new troubles and new disgrace. In the midst of misery he beholds the light of the world; in misery his mental and bodily powers develop themselves; in misery he lives, and loves, and dies.

And what else but wretchedness does he see before and around him? Lamentations are his lullaby; lamentations are his wedding song; lamentations accompany him to the grave. And the first night he rests without the Ghetto is his last, closing his earthly pilgrimage and earthly troubles.

It may well be supposed that the Christian service, which is held at Rome four times every year, in the church of St. Angelo Pescheria, at which 300 Jews and 50 Jewesses are *compelled* to attend, cannot be likely to do much towards promoting the spiritual benefit of a people, subject to such hardships at the hands of those, who are bound to teach them the religion of mercy, and the path of love and peace.

Religious Education of Jewish Females in France.

THE evil effects of Rabbinism have been most severely felt by the female part of the Jewish nation. Sad and galling are the chains which it has tightened to bind up the energies of the sons of

Abraham; but his daughters have been still more hardly treated. If proofs were wanting to show that that system of man's devising cannot promote either the spiritual or temporal welfare of those who adhere to it, we might find them supplied in an appalling abundance in almost every ordinance and precept which the oral law enjoins concerning the peculiar duties of the Jewish female. This subject has been very ably treated in the "Old Paths." (See pages 9—11, and 181, 182.) But the half of the wrongs and the follies which the system has contrived and perpetrated in this respect, has not been told. It is indeed Christianity, and Christianity alone, which restores woman to that place in society, and the domestic circle, which the all-gracious Creator intended her to hold, when he gave the woman to be a help-meet for the man. Sin hath awfully marred the harmony which ought to have subsisted; and it is the Gospel alone which causes that mutual respect and good-will which is absolutely indispensable to the well-being of both sexes. The following article, taken from the "Archives Israelites" for April last, will tend to confirm the truth of these remarks. We have here the sentiments and feelings of a well-educated Jewess, who describes in lively terms, her indignation at the unnatural position in which she feels herself, in common with her sex, to be placed, owing to the foolish and unnatural restraints imposed upon them as to religious advantages.

We give the Editor's introductory remarks as well as the letter itself:—

In Paris so little pains are bestowed upon the religious education of the Jewish youth, that truly it would be wrong to complain of any particular neglect as it regards the females; in this respect neither sex has any cause for envying the privileges of the other. But in the provinces the state of things is widely different; and, indeed, even at Paris, the boys do receive, after all, some shadow of preparatory religious instruction; but the girls none at all. However, it was not always so. In former days, when the Sabbath was celebrated in all its solemnity, the father used to make his son explain to him a chapter from the Holy Scriptures, or sent him to his teacher. The daughter read with her mother the Tseena Ourena צאנה וראנה, a sort of religious medley. We admit that this mode of teaching religion is not the best; still the fear of God was, nevertheless thereby inculcated in the children, both boys and girls. Religion was besides connected by habit with every occurrence of daily life. But at present little is done for the boys, and nothing at all for the girls. What can be hoped for from a woman brought up without religion, without either family or public worship? We have received the following letter on the subject from a young Jewish lady:—

"Mr. Editor,—I hope that the motives which have prompted my observations, will lead you to pardon my venturing to submit them to you, although, perhaps, they may be found to extend to things too high for one of my age and sex.

"I said, 'one of my sex;' but no doubt I am wrong in saying this; for who but a woman, should complain, that according to our usages, so few opportunities for instruction and religious improvement are afforded to women?

"Yes, Sir, it is on the subject of this nothingness into which we have been thrust, that I am about to address you. Often has my voice been raised against this state of things, without hope of obtaining a

hearing. To-day however, I am bold enough to trust to your benevolence and exalted views for a kind reception of my few words, feeble though they be, as falling in with your exertions for the progress and independence of our religion.

“I may complain of the void caused in our existence, by the little care that is taken for our religious education; for perhaps no one has felt this more forcibly than myself! Does not this careless neglect commence at our birth? The birth of a male is followed by ceremonies and festivals, which are never thought of on our account, and which give him a superiority in the eyes of the world, although they have no real worth in the eye of God!

“No doubt the religious observances which follow the birth of a child, can exercise no influence whatever on its future life, as they cannot occupy any place in its recollections; but must not their omission, as a proof of the inferior station assigned to females, appear to them a kind of exemption from the precepts of religion, absolving them from their obligations to Heaven? And does not this odious neglect show itself in later years, at an age when the eye begins to open upon the realities of life? Are we not involuntarily compelled to think of those inhabitants of our original country, those Orientals who refuse to believe that woman possesses a soul?

“Yes, the ceremony again which, at the age of thirteen, consecrates the child who fortunately is a male, is also granted only to males! And why? Can this be the will of our Creator? Oh, no! Like a good father, the plenitude of his love flows down like heavenly dew upon the head of all his children; and perhaps—a sweet and consoling thought!—like a good father also he does vouchsafe a richer portion to the weakest. Why not carry us into his temple, and teach our young and pure foreheads to bow before him? Why not give us a new inducement to be virtuous, in order to make us worthy of a promised sanctification? Why refuse the heavenly nourishment of prayer to ardent hearts and great souls? The same flame, which guided by pious hands, will ascend to heaven, may, if left to its own fury, or inflamed by an impure wind, spread death and desolation.

“Oh, it will be said, who would prevent you from praying? from lifting up your hearts before God? True, a solitary prayer will not be rejected by him; but how much more fervent and consoling must it be, if united with the prayers of all those we love, and the prayer of all those whom religion teaches us to call brethren! Does there exist a more heavenly union, a union which can better tie together and soften the hearts, than religion? And would it not be a touching spectacle, to see a young virgin receiving the blessings of religious instruction, from a minister appointed by God, under the eyes of her affected father and her mother bathed in tears? And in after years, when a mother herself, she could then instruct her daughters, and prepare them for this regeneration of the soul, a fruitful source of virtuous joys and sacred recollections.

“What a cheerful sight to see these pious youthful flocks, led on by their tender mothers or wise governesses, coming during this sacramental period, to imbibe from the sermons of an enlightened preacher, who would translate and explain to them the once living words of the prophets, a lively faith and a pure and sublime instruction! But then, allow me to say, they ought also not to be put into that narrow and grated gallery, which makes the females in our places of worship appear as if they were assembled there rather for attendance at a play than at Divine service, and always reminds one of the followers of Mahomet and their insulting jealousy. I know very well that this custom of separating both sexes was general with the ancients, and existed long before the Koran; but in my opinion, it harmonizes little

with the urbanity of French manners, and the progress of civilization.

"I feel it is time for me to close this letter, which you have perhaps already considered too long. If you should receive the present with that indulgence which I venture to hope from you, I shall continue these reflections, and give the subject a more extended consideration.

"Perhaps, Sir, this amelioration of the condition of my sex, which I dream of, may never exist for myself except in imagination; but who knows but sooner or later some female, better instructed and more eloquent than myself, may, emboldened by my example, continue the task which I have proposed to myself, and addressing herself to minds then already prepared for it, may triumph over the remains of scruples and of superstition? This thought makes me experience the happiness, which an aged man must feel, who plants a tree whose branches will throw their shade only on the heads of his remotest posterity.

"Accept, &c.,

(Signed)

"FANNY C. . . ANGEL."

RABBINISM OPPOSED TO THE PURSUIT OF USEFUL KNOWLEDGE.

A GRACIOUS promise was given to those Jews which believed on Christ, "Ye shall know the truth, and the truth shall make you free." We have abundant reason, thankfully to adore the mercy of God, which has been vouchsafed to many of his ancient people now living among us, who have received in full measure the great blessing thus promised.

In the meantime, however, there are many in Israel who know nothing of this blessed privilege, who have not been brought to the glorious liberty of the children of God; who nevertheless boast, like those in ancient times, saying, "We be Abraham's seed, and were never in bondage to any man." While they labour and toil in the endeavour to establish their own righteousness, they are in bondage and thralldom, for it is only those whom "the Son makes free that are free indeed."

This spiritual bondage, under which so many of the sons of Abraham still groan, has led to many cumbersome, and wearisome, and useless restraints and restrictions, as it regards the things of this life, which, though they are but as nothing when compared with their eternal interests, still deserve notice as marking the true character of the system which they have unhappily substituted for the simple truth of God's Word.

Rabbinism, as it keeps the minds of its adherents in bondage, and deprives them of many privileges which they ought to enjoy, so does

it also interfere unwarrantably with their social duties and enjoyments.

One, though by no means the most important of the improper and unnecessary restrictions to which we allude, is the strong prejudice which prevails among many strict Jews against the use of the language spoken by their Gentile neighbours, and the prohibition of the study of the same. The less a rabbi knows of the language of the country in which he resides, the more holy is he thought, by many strict Jews, to be. We know, indeed, that as the world lieth in wickedness, it is often a great advantage to escape from intercourse with those around us; and it is certainly commendable that a pious Jew should use every endeavour to gain as much time as possible for the study of his own sacred language and history; but it is obviously absurd and foolish to suppose that the mere acquirement of a modern language can of itself be injurious, and there is something anti-social and barbarous in the wish to avoid speaking a language correctly, which is indispensably necessary for the common intercourse of life. It is no doubt a very great advantage for those Jews who live in Prussia and some other parts of Germany, where the language of the country is taught in Jewish schools, that this injurious restriction has ceased to exist. There are, however, still remaining, extensive districts inhabited by vast numbers of Jews who have not yet partaken of this benefit.

The "Allgemeine Zeitung des Judenthums," has published sketches from the pen of a learned Jew, who has recently visited his brethren in Cracow, Galicia, Moldavia, and Wallachia, of the state of his brethren in those districts. His report contains some truthful observations concerning the manner in which some of the more talented endeavour to obtain a correct knowledge of the German language.

With how little difficulty do the children of the German Jews learn to read the German language, just because they learn it in the schools! What labour, on the contrary, does it cost an adult, uneducated, though skilled in Talmudical knowledge—a husband, perhaps, with two or three children, to satisfy the desire that may have suddenly grown up within him, of learning the German language. He lives, perhaps, in the house of his fanatical orthodox father-in-law, surrounded by Chasidim; he has no elementary books—a newspaper which he has got into his hands by chance, must answer the purpose. Some clerk, whose knowledge of the German is probably also none of the best, agrees, during two or three hours, to teach him the letters at some out of the way place; and after the third day, the young man in search after knowledge, is left to perfect himself in spelling, reading, and constructing a sentence; however, he applies himself to it with indomitable patience. Should afterwards some German book chance to fall into his hands, the acquisition is to him invaluable. Whatever may be its contents, whether philosophy, politics, natural history, &c., read it through he must—but, let it be remembered, by stealth, in the fields, in the barn, or in his little garret. Should, unfortunately, some inmate of the house enter, quickly the book is flung under the seat, the bed, or into some dark corner, in order to conceal, if possible the *corpus*

delicti. Should it be discovered, woe to the book and its reader. Notwithstanding, you find in Galicia at several places (more especially among the congregation at Tyrmenitz), though it is really a marvel, young men who, by such self-teaching, and under such incredible difficulties, have not only mastered sufficient to enable them to read fluently and understand any book in the German language, but have even studied the most intricate sciences (such as mathematics, physics, astronomy, &c.) in the same language.

HISTORICAL SURVEY OF THE FOREIGN MISSIONARY STATIONS

OCCUPIED BY

THE LONDON SOCIETY

FOR

PROMOTING CHRISTIANITY AMONGST THE JEWS.

Jerusalem.

THE London Society's attention was directed to the importance of missionary labour among the Jews in the land of their forefathers, in the year 1820. The Rev. Mr. Tschoudi, a Swiss minister, was in that year sent out to inquire into the state of the Jews in those parts, and to circulate the Scriptures among them. In 1823, that devoted and zealous friend of Israel, the late Rev. Lewis Way, proceeded thither with the same object in view, on which mission he was accompanied by the Rev. W. B. Lewis. The Reports they made of the state of the country, induced the Committee to resolve upon making Jerusalem a permanent station. Mr. Way had in the meantime engaged a residence in Mount Lebanon, called the College of Antoura, which he intended as a missionary asylum for the agents of the Society. The Committee also entered into a connexion with the Rev. Joseph Wolff, who in 1822 had proceeded on a missionary journey to the east, and met with a most gratifying reception among his brethren, both in the Holy City, and the towns of Palestine. In 1824, Dr. Dalton was sent out, as a medical missionary, to the Holy City, and laboured indefatigably, in the midst of great trials, to promote the objects of the Mission; but, whilst the Committee were anticipating much good, under the Divine blessing, from his patient and persevering endeavours in the earthly Canaan, it pleased the Lord to remove him by death from the scene of his labours on January 25, 1826. Only a few days previously he had been joined by Mr. Nicolayson, whom the Committee had appointed his fellow-labourer, and who arrived in the Holy City on January 3, 1826. The loss sustained by Dr. D.'s death was felt by none heavier than by his new colleague, who had looked forward to his counsel and guidance, on first entering on a field of labour beset by no ordinary difficulties. He found it necessary to leave Jerusalem, but kept up an active intercourse with the Jews, first at Beyrout, and subsequently at Safet, until political events compelled him for a time to withdraw from

Syria in 1827. After an interval of zealous labours in Egypt, Tripoli, Tunis, Algiers, and Malta, Mr. Nicolayson was enabled in the autumn of 1833 to return, and finally settle at Jerusalem. And though that city was soon after visited by earthquake and famine, pestilence and the sword, the missionary maintained his ground, and was graciously preserved through severe trial.

It was in the year 1834, that the importance of making some more decided effort in behalf of the ancient people of God at Jerusalem, was deeply felt by many friends of the Society throughout the country; the Committee issued an appeal on the subject in January, 1835, which was warmly responded to and encouraged. Mr. Nicolayson came to England in November, 1836, and assisted the Committee in the formation of their plans; and an official application was made by the English Government during the following year in behalf of the Society, to the Pasha of Egypt, who at that time ruled over Palestine, for leave to erect and hold possession of a Church and suitable Mission premises at Jerusalem. During his stay in England, Mr. Nicolayson received Episcopal ordination, and was appointed to fill the situation of head of the Mission in Jerusalem. Mr. Nicolayson then proceeded to Alexandria, to carry on the negotiations with the authorities, on the Society's behalf. It was, however, ascertained that, owing to some peculiarities of the Turkish law, the views of the Committee could not be carried into effect in the manner first contemplated. It was not until nearly the close of the year 1838 that the Committee received the long-expected information, that Mr. Nicolayson had succeeded, after many delays and difficulties, in purchasing two adjoining premises. The property was secured by the most satisfactory tenure which the condition and the existing laws of the country permitted, viz., in the name of a respectable native of the country,—Mr. N. not having obtained permission to purchase in his own name. The premises thus purchased, are situated on Mount Zion, exactly opposite the castle of David, near the gate of Jaffa, and on the very confines of the Jewish quarter.

Until the Church could be erected, a small room was set apart for a chapel, in which, on July 22, 1838, daily service was commenced in Hebrew; and on the Lord's-day also, in English, Arabic, and German. In that month Mr. Nicolayson was joined by two converted Israelites, whom the Committee sent out to strengthen the Mission there.

The necessities of the poor suffering Jews in the Holy City led soon after to the appointment of Mr. Gerstmann, a surgeon, who, accompanied by Mr. Bergheim, as his assistant, arrived in December, 1838, and entered on the discharge of his important duties as a medical missionary. The demand for medical assistance led to increased intercourse between the missionaries and the Jews, and the result was a wide-spreading spirit of inquiry among the sons of Abraham in the Holy City. Mr. G.'s usefulness was, however, interrupted by a severe illness, which compelled him to leave Jerusalem.

In the year 1839, Mr. N. obtained permission from the Pasha of Egypt to transfer to himself the title to the property already purchased, and having executed this transfer on the 24th October, he deposited in the British Cancellaria at Jerusalem, a duly attested document, renouncing all personal claim to it, and declaring that it was held in trust for the Society.

The Committee having been unsuccessful in their endeavours to relieve Mr. Nicolayson in the conduct of the building operations, the work was actually commenced by him on Dec. 17, 1839, by the digging

of foundations; and the first stone was laid, on the native rock of Mount Zion, on Feb. 10, 1840.

At length an engagement was formed with Mr. Hillier, who left England in May, 1840, to superintend the building operations at Jerusalem; but the expectations of the promoters of the Hebrew Church were for a season subjected to disappointment by the death of the architect, which took place on the 8th Aug., 1840, only one month after his arrival in Jerusalem.

The commencement of hostilities in Syria, soon after, interfered still further with the progress of the Mission, and the building of the Church at Jerusalem; and all the missionaries left, with the exception of the Rev. J. Nicolayson, who remained to continue his ministerial labours among the converts and inquirers connected with the Mission, and to attend to the interests of the Society, during the crisis. Of the importance of this faithful attention to the duties of his office, at a time when there were so many reasons which would have justified his yielding to the storm, and leaving Jerusalem, had he thought proper so to do, it is impossible to speak too highly.

The way was thus prepared for re-establishing, under Divine Providence, the Mission on a more efficient footing, and especially for that "important and Church-historical event," the *establishment of the Jerusalem Bishopric*, and the appointment of the Rev. M. S. Alexander, himself a Hebrew of the Hebrews, as the first Protestant Bishop, to watch over the missionary interests in the Holy Land.

Thus an entirely new era commenced in the history of Jerusalem and the Jews. The attention of the world at large was turned towards the Holy City, and men were taught to remember the promise made to Abraham, and his seed, by an event which exceeded the warmest anticipations of many who had long mourned for captive Judah. It pleased the Almighty to grant this special token of his favour to the Church of England, by permitting her to rejoice in communion with a sister Church established on Mount Zion itself, and enjoying the means of grace in the same completeness with which God has been graciously pleased to bless this country.

By the appointment of the Rev. F. C. Ewald, who for so many years had laboured faithfully on the coast of Africa, the Committee provided for increased attention to the *spiritual claims* of the lost sheep of the house of Israel in the Holy City; while they availed themselves of the offer of Dr. Macgowan's valuable services, who at the sacrifice both of personal comfort and emolument, arising from his profession in England, went forth with a missionary spirit to the Holy Land, to strengthen the hands of the missionaries by a practical demonstration of Christian charity, in attending to the *physical wants* of the numerous sick among the Jewish population. Mr. Ewald and Dr. Macgowan accompanied Bishop Alexander to the Holy City, whither Mr. Nicolayson and Mr. Bergheim had already preceded them. They reached their destination on January 21, 1842.

The stirring events of the first year which followed the entrance of the Bishop into the Holy City, the spirit of inquiry which spread among the Jews who reside there, the baptism of eight converts, and the public profession of their conviction by others who had been much respected among their brethren, could not but provoke a spirit of bitter opposition among the enemies of the Gospel. Their efforts, however, proved unavailing; as was proved by the uninterrupted progress of the missionary work, the attendance at the public ministrations, the affectionate respect manifested towards the members of the Mission, even by those most hostile to its object, the ready access met with

among the Jews in other places (as was shown by the important visit paid by the Bishop and Mr. Ewald to Hebron, in the course of the first year), and the success of the medical department.

During that year also, the *building of the Church*, the foundation-stone of which was laid by the Bishop, on Feb. 28, 1842, was prosecuted with great vigour. The foundations, the depth of which in many places exceed forty feet, were completed; 30,000 cubic feet of masonry having been laid under ground in three months alone. The walls were also carried to the height of several feet above ground. Towards the close of that year, the Committee appointed Mr. R. B. Critchlow their clerk of the works at Jerusalem, to carry on the building operations of the Society, under the direction of Mr. Habershon.

In the year 1843, the Rev. W. D. Veitch, Rector of St. Thomas's, Winchester, was appointed Head of the *College*, established by the Society in Jerusalem, for the training of converts for future usefulness. The progress made by the inmates during the time they have enjoyed the benefits of the Institution has been satisfactory, although unforeseen difficulties have occurred in carrying the plan into effect.

The *School of Industry* has also formed an important department of the Society's labours in the Holy City. It was established for the purpose of training young converts in the carpenter's and joiner's trade, in all its branches, and has been useful in furnishing the work required for the Mission in that trade.

The Committee have always felt that they had the strongest reasons for persevering in this attempt to confer the most important benefits on the Israelites in connexion with the Mission, by instructing them in those useful occupations and mechanical arts, and training them in those habits of industry, which are indispensable to the welfare of every people.

The Hebrew Christian Church on Mount Zion continued to increase year by year, and acquire a firmer footing. And the direct influence of the Mission on the Jews was by no means limited to that of personal intercourse with them. The fact of the existence and progress of the Mission in its several branches told upon them. This was indeed shown by the steps which they took in opposition to the Society's labours.

One cause of the alarm of the rabbies had been the opening, by the Bishop, of a *Depôt for the sale of Scriptures*, in the early part of the year, 1844. This caused quite a stir among the Jews in the Holy City; for several days the place was filled from morning to night, and the missionaries thus found many opportunities of proclaiming Gospel truths.

The sale of Scriptures has been very encouraging; the Bible has been circulated in Hebrew, Arabic, Greek, Modern Greek, Italian, French, German, and Spanish; and so have also Hebrew versions of the Liturgy, the "Old Paths," and the "Pilgrim's Progress." This caused the chief rabbies to pronounce sentence of excommunication on every Jew who should ever visit the Depôt again; but this proved unavailing.

A similar Depôt was opened at *Jaffa*.

It may not be out of place to mention here a few of those painful instances of the *inveterate enmity of Rabbimists* to the objects of the Mission, which have been contained in the Reports received from the Society's agents in the Holy City:—

In the month of June, 1844, three Jewish children, two boys and one girl, who had some years previously been committed by their mother to the care of the missionaries, were claimed by their father, who, through the Turkish authorities, succeeded in getting possession of them. Both the boys were in the School of Industry. The separation of the youngest from the master of the Institution, is stated to have been a most affecting sight: he clung to his protector, and could only be separated from him by force. The Jews had great rejoicings on this occasion; they had music, dancing, and feastings for several days. The daughter, who had been in Mr. Ewald's family, was married to a Jew at Hebron, and the two boys were dressed out in splendid and costly raiment.

Another, and at the time, still more trying case, was that of Rabbi Judah Levi, who, with his two children, had been baptized on the previous Easter, with the consent of his wife, on condition that she was to remain a Jewess. Soon after, however, she suddenly left him, and, with the children, returned to the Rabbinitists. She was prevailed upon to come back, but in June last a second time took the children away, at the instigation of the Rabbinitists, who put forth their utmost efforts to baffle the poor distracted father in his attempts to regain possession of them. For four months did he pursue this object, and brave difficulties, dangers, and temptations of every kind, by sea and land, until he was at last, by God's assistance, enabled to overcome all opposition, and returned in November with his wife and children to Jerusalem.

Thus the work of the Lord has gained ground in the Holy City, notwithstanding the opposition of the enemy. Mr. Ewald wrote to the Committee towards the end of the year 1846:—"The Jews at Jerusalem are greatly alarmed at the progress of Christianity, which is *secretly spreading amongst them, almost from house to house*. Secret tribunals are formed, whose business it is to search after those who read Christian books, or who visit our houses." The Jews literally thronged to his house, and he had sometimes to speak to them uninterruptedly for four hours.

During the year 1847 five adult Jews were received into the Church of Christ by baptism, making a total of thirty-one adult Jews, and twenty-six children of the same people, baptized in the Holy City since the year 1839. The circumstances connected with the conversion of one of the above five, greatly agitated for a time the whole Jewish body in Jerusalem. Peter Meir, a Jewish youth, was an Austrian subject, who had become convinced of the truth of Christianity, but whose public profession of his faith the Jews endeavoured forcibly to prevent, by setting up the plea of his being a Turkish subject, and as such not permitted to change his faith. The case was brought before the Pasha of Jerusalem, and it was found necessary to apply to the Porte for instructions on the subject. The result was, however, the very reverse from what the Jews expected, as the youth was, by authority from Constantinople, declared perfectly free to choose for himself in matters of religion. *This decision is of the greatest importance, because it decides the cases of all the native Jews who henceforth may be converted.* One of the greatest obstacles with which the Missions in the East have had to struggle has thus been removed; for hitherto no Jewish subjects of the Porte could become Christians, without being exposed to most intolerable hardships and violent persecutions, owing to the complete control which the rabbies had over them, in civil as well as religious affairs. Peter Meir was apprenticed to learn the

trade of carpentry, and had just set to work at it with great zeal and aptitude, when he was attacked with a violent inflammatory fever. He was taken into the hospital, and every means was used for his recovery; but the virulent disease terminated fatally, on the morning of the 9th October. Thus, after having first witnessed a good confession in bonds and imprisonment, then publicly professed his faith in Christ by baptism, been confirmed also, and admitted to the sacrament of our Lord's death, and commenced preparing for usefulness in it on earth, he was suddenly transferred to the Church above, among (we have good hope) the first-fruits there of this Mission.

The encouraging facts which we have thus recorded, were only in part witnessed by the chief pastor of the infant Protestant Church on Mount Zion, whose sudden death, on Nov. 23, 1845, was most deeply deplored by his affectionate flock. Bishop Alexander had resided nearly four years in Jerusalem, and was on his way to re-visit this country, when it pleased God to remove him from this world. He died suddenly, from a disease of the heart, in the wilderness between Canaan and Egypt, a few hours' distance from Cairo. Thirty-one attached members of the house of Israel, dwelling in Jerusalem, united in expressing, in a letter of condolence addressed to Mrs. Alexander, their sorrow at the loss they had sustained as a Christian congregation; thus furnishing a most affecting testimony to the blessing which attended the endeavours of the deceased for the benefit of his brethren according to the flesh.

The Rev. S. Gobat, Vice-Principal of the Protestant College at Malta, was nominated by the King of Prussia as Bishop Alexander's successor, and was consecrated Bishop at Lambeth Palace, on July 5, 1846. The Rev. S. Gobat, who is a native of Switzerland, was for many years a missionary, distinguished by his services in Abyssinia, Syria, and Egypt, under the auspices of the Church Missionary Society.

The late Bishop had the satisfaction during his lifetime to see the permission granted, for the building of the *Protestant Church* being proceeded with, after it had been interrupted in the beginning of the year 1843, by order of the Pasha of Jerusalem. A Memorial on the subject had, on March 18, 1845, been presented to Lord Aberdeen, signed by his Grace the Archbishop of Canterbury, the Lord Bishop of London, and other prelates, many of the nobility, and dignitaries of the Church, besides upwards of fourteen hundred parochial clergy, and nearly fifteen thousand laity. His Lordship kindly undertook to promote the Society's object, by sending instructions to Her Majesty's representative at Constantinople; and through the vigour and decision of Sir Stratford Canning, the efforts of opponents of the work were overcome, and the long wished-for *Firman* obtained from the Ottoman Porte in September, the same year. By the munificent donations of Miss Jane Cook, of Cheltenham, of 2,600*l.* 3 per Cent. Consols, and 1,000*l.* in Exchequer Bills, the Committee of the London Society were assisted to complete the building of the church. The roof and ceiling, and similar portions of the work, such as the seats, pulpit, communion-railing, &c., were executed in London, and sent direct to Jaffa in a new ship chartered for the purpose. The Church will be designated "*Christ Church*," in memorial of the earnest desire of the promoters of the undertaking, that this Church should stand on Mount Zion, dedicated to the Messiah, in testimony not only of their own love for the nation and city of the Jews, but also of the adherence of the Church of England to the simple doctrines of the Gospel, in opposition to all superstitious and idolatrous worship.

The *Medical Department* of the Mission has succeeded in accomplishing the great objects of its establishment—the relief of poor sick Jews in Jerusalem, and the communication of a grateful and friendly feeling to the Hebrew population in general. The hospital erected by the Society, was opened for the reception of patients on Dec. 12, 1844, and, notwithstanding the hostility of the rabbies, and the establishment of a Jewish hospital in opposition to that of the Mission, the order and comfort prevailing in the latter was so superior, and the confidence in Dr. Macgowan's skill so much more influential, that within a few days after the doors had been thrown open, the two large wards were filled with ten Jewish patients, although it had been given out by the rabbies that no Jew would be permitted to enter within the walls of the hospital, under pain of excommunication. The death of a patient, on Dec. 31, brought up a difficulty respecting burial, which however was overruled; but on the fatal termination of another case, on Jan. 28, 1845, the rabbies refused to bury the body, except on condition of no Jew being in future taken into the hospital. For a moment the intolerant persecuting spirit of Rabbinism was triumphant, and there was no alternative but to inter the body in the British burial-ground. The panic, caused by this measure, which caused all the inmates of the establishment to leave, was, however, of short duration; and a sense of the arbitrary and unfeeling character of the proceedings of the rabbies soon brought on a re-action. From this period anathemas were published one after the other, but they were disregarded by the Jews much more than could have been expected, and were at last regarded only by those who depend on the rabbies for subsistence. This is a cruel position for the poor Jews to be placed in; many who had entered and been cured in the hospital, have expressed their anxiety, that in recovering their health they had lost their only means of subsistence. Increasing confidence is now shown by Jews of all classes in the Society's medical department, even by many of those who had openly opposed it. The doors of the hospital are daily thronged with applicants, and the establishment proves more and more a great blessing for the Jewish population. The Committee have appointed R. Sandford, Esq., L.A.C., M.R.C.S., House-Surgeon to the Hospital. He arrived in Jerusalem in October last, and his services have proved very acceptable in many surgical cases. A great prejudice has hitherto existed in the East on the subject of operations; chiefly, however, owing to the great confidence felt in Dr. Macgowan, these false notions are now very generally overruled, and thus many lives are saved. The number of prescriptions dispensed by the Apothecary, Mr. Bergheim, has naturally been very great, as may be judged from the fact that during the year 1846 (the summary for 1847 not having yet been received), 215 patients were admitted into the Hospital, 2,085 cases were seen at the Dispensary, and 1,500 private visits paid at the houses of sick Jews.

The Committee of the London Society consider this to be one of the most effective auxiliaries to the Mission establishment at Jerusalem, which is shown by the fact of the long, vehement, and bigoted opposition which the rabbies have for years made to the entrance of their co-religionists into the Hospital. Of this, their strenuous resistance, the "Jewish Intelligence" has for years past furnished ample details. The Committee thus humbly endeavour, as far as human infirmity will allow, to walk by the light thrown on their path by the memorable words with which our Lord replied to the disciples of the Baptist, in proof of his heavenly mission. (Matt. xi. 5.)

Safet.

IN ancient times Safet was celebrated as a seat of Jewish learning. A flourishing school existed there in the sixteenth century, and the writings of the learned rabbies who lived and taught there are numerous, and of high renown in Jewish literature. But, even since the period of their decay, they have had six or seven synagogues and a school for the study of the Talmud. In 1834 and 1837, the Jews of Safet were great sufferers, one year from pillage and murder by the Mahometan population, the other from the dreadful visitation of an earthquake, which buried thousands under ruins. The Jewish population may now amount to about 2,000; and Safet being one of the four holy cities, which are regarded by the pious Jews with such peculiar interest and veneration, the Committee of the London Society felt that it was of the greatest importance that this place should be occupied as a missionary station, and in 1843 appointed two missionaries to proceed thither. They were well received by the Jews both at Safet and at Tiberias, another of the places accounted peculiarly holy, about six hours distant. Towards the close of 1844 a considerable stir prevailed among the Jews, on account of two of their number having openly declared their belief in Jesus of Nazareth. The insecurity of the station, owing to the disturbed state of the country, soon after partially interrupted the missionary labours. The station has been successively occupied by the Revs. P. H. Sternschuss and A. J. Behrens, Mr. J. O. Lord, and Mr. J. Cohen. They have all at times had to encounter much opposition, but have been able to circulate the Scriptures in great numbers,—and of late the missionary has again found access to many of his Jewish brethren.

Beyrout.

BEYROUT was first occupied as a station of the London Society in 1843. Although the number of Jews permanently resident there is much less than at many other stations, the great importance of having a missionary stationed at this place will be at once apparent, if it be remembered that the greater part of the Jews who return from the different countries in which they have been strangers to the land of their fathers, disembark at Beyrout. A great many are constantly arriving from Aleppo, Antioch, Sidon, Tripoli, and Damascus, for purposes of commerce. The greater part of these call on the Society's missionary, the Rev. H. Winbolt. The Jews, until the establishment of the Mission, knew but little of Christianity, except as they saw it in the Roman and Greek Churches; and they now express their surprise when they hear what Christianity is. Mr. Winbolt reports that they always express themselves delighted with the Hebrew prayers, with the *one* exception of their being offered up in the name of a crucified Messiah. Jews have been constantly calling on him, so that his room has been quite full, particularly on Saturdays and Sundays, and he has frequently had a larger congregation of Jews at the Hebrew service on Saturday afternoon, than of English at the Sunday service.

Persia.

THE Committee of the London Society having long been impressed with the deep importance of extending their operations to Persia and Chaldea, where very large numbers of Jews were known to reside, in 1844 took steps for the immediate occupation of that important field. On the 19th October, the Revs. M. Vicars, P. H. Sternschuss, and H. A. Stern, reached *Bagdad*, having on their journey through the desert discovered, and had friendly intercourse with, a community of Caraitic Jews, on the banks of the Euphrates. The Jewish population of Bagdad consists of about 6,000 souls. The whole trade of the town is in their hands, and they are supposed to be the most wealthy class in Bagdad. They have manifested the greatest anxiety to obtain the books published by the Society. For some time the Jews came in crowds to the Mission-house, especially on Saturdays; this was however checked by the exertions of the Jewish authorities, who pronounced a curse on the missionaries, and all who should visit them. The missionaries improved the time during which their operations were thus suspended, for visiting the interior of Persia, and gave in their journals many interesting particulars of their intercourse with the Jews in Kermanshah, Hamadan, Bussorah, Bussihire, Shiraz, and several other places in which Jews reside. Both in the synagogues, the Jewish schools, and in their lodgings, they proclaimed the unsearchable riches of Christ to considerable numbers of their Jewish brethren. In 1846 the cholera prevailed to an alarming extent in Persia, and the missionary work was suspended for a time in consequence of its fatal ravages. The Jews attributed the visitation to the fact that many of their brethren had imbibed the doctrines of Christianity. They pronounced a curse against the missionaries in the synagogue, in which they cast upon those Jews who should "go among them, set foot in their house, or buy or sell with them," "the greatest anathemas, the greatest excommunications, the greatest execrations, and the greatest curses."

The great and important openings for labour which the Rev. Messrs. Sternschuss and Stern had met with while travelling in Persia, induced the Committee to direct them to reside at *Ispahan* for a time, in order that they may be enabled more conveniently to visit the Jews in that part of Persia. They have been exposed to much danger from their unprotected position in a lawless country; but the last Reports state that they have been mercifully preserved, and enabled to undertake another journey to Shiraz and other places, where they have been very well received by the Jews.

Cairo.

THE number of Jews at Cairo amounts to about 5,000. There are sixty or seventy families of Caraites. The main body consists of native Jews; only about a hundred are Europeans. Two missionaries were appointed to this station at the close of 1846. Mr. C. L. Luria and Mr. J. B. Goldberg, who had been educated in the Society's College at Jerusalem, arrived in Cairo on Jan. 5, 1847. The Reports received

from them have been very interesting. The native Jews being trained for nothing but pedlars, and traffic of that kind, are very ignorant of the Word of God; which they consider to be exclusively the concern of their rabbies, to whom, therefore, they refer the missionary. There has, however, been a great demand for Bibles, "Old Paths," and tracts. A great spirit of inquiry after the truth is going on among the Polish and German Jews who reside at Cairo. Several of them call daily on the missionaries, and have more than once expressed their desire of receiving regular instruction.

Messrs. Luria and Goldberg were, before their conversion, Jewish rabbies in the Holy City, known as Rabbi Eleazar and Rabbi Benjamin; in 1843, they were added by baptism to the Jewish Christian community on Mount Zion, and were at that time exposed to severe persecution from their unbelieving brethren, who tried by every means in their power to prevent their making a public profession of their faith. Mr. Luria was compelled to divorce his wife, deprived of his only child, and pillaged of all he possessed. From Russia, however, to which country his wife had been removed, she, after two years, returned to her husband (partly at the instigation of her own Jewish relatives; themselves, from intercourse with the missionaries, favourably disposed towards Christianity), now desirous to be instructed in the knowledge of that Saviour whom she had once rejected, although in so doing she exposed herself to persecution from the Jews in Jerusalem. She was baptized in November last.

Smyrna.

THE Jews of Smyrna were first visited, on behalf of the London Society, by the Rev. Joseph Wolff, in the year 1827, on his way to the East. Towards the end of 1829, the Rev. W. B. Lewis was stationed there, and met with much encouragement during the period of his missionary labours there, until the year 1837. He was assisted by a Jewish convert, Mr. Cohen, whose profession of Christianity had drawn down upon him the severest persecution and exile; which has repeatedly been the lot of those Israelites who, in Constantinople, and other places of the East, became convinced of the truth of Christianity. When Mr. L. left the service of the Society, Mr. Cohen laboured for several years alone. In the year 1843 the Rev. G. Solbe was appointed to this field of labour. The more he became acquainted with the Jews of Smyrna, the more deplorable he found their state to be. The greater part are sunk into the grossest ignorance; and of the remainder, not a few are complete Infidels. Mr. Solbe immediately commenced public Divine service in the Italian language, and a Judeo-Spanish service has since been established. On the 20th of May, 1844, a commencement was made with a school for Jewish children. In February, the following year, six inquirers, who had been in the habit of attending at the Mission-house, were cast into prison at the instigation of the Jews, and threatened with the bastinado, unless they would promise to have no further intercourse with the missionary. They all declared their firm resolution to become Christians, with the exception of one, who yielded to the representations made to him. Through the prompt and kind interference of the British Consul, the prisoners

were liberated, which proved a great blow to the supposed power of the rabbies.

In the same year (1845) Mr. S. was joined by Mr. L. Hirschfeld. Their missionary labours were, however, interrupted by the fearful conflagration, which broke out on July 3d, and destroyed nearly half of the town. The Mission-house fell a prey to the flames, but the missionaries were personally preserved during the dangers and fatigues of that awful visitation. The Jewish quarter of the town fortunately escaped with but little damage. The missionaries were obliged to seek shelter at a distance from the town, and were for some time unable to obtain possession of a locality in which they could meet the Jews. In the month of December, however, they succeeded in re-establishing the school, and the Saturday service in Judeo-Spanish was also recommenced, and always attended by some Jews. The missionaries now enjoy full and free intercourse with Jews of all classes. The rabbies have no longer the power to prevent, by imprisonment and other corporal punishments, their brethren from visiting them. Their room at the khan is daily filled with Israelites of all ages and conditions, who come to them for instruction, for advice, or for the purpose of making inquiries.

The School, with the exception of a few weeks after the conflagration, has been steadily kept up since its establishment; and though the number of pupils has never been large, still the average of regular attendants during the past year has been from ten to twelve young men and boys, who have been instructed in reading, writing, arithmetic, geography, languages, and especially in the Word of God.

A considerable number of Israelites have expressed their conviction of the truth of Christianity, and their desire to make a public profession of their faith, but they are kept back from doing so by the difficulty of providing employment for them after their baptism.

Not the least important and gratifying is the fact, that kindly feelings have been awakened towards the missionaries in the hearts of those to whom they have been sent. The Jewish community at Smyrna consists of about 15,000 souls, and is divided into two conflicting parties,—the rich and the poor, who have for some time been at open warfare with each other. The missionaries have been frequently applied to to act as mediators in these disputes, and have been privileged to find that the exercise of their influence for securing justice done to both parties has been duly appreciated. On one occasion, a document was publicly read in the synagogue, in which prayers were offered up for the authorities and others who had protected the poor Jews under the oppressions from which they were suffering, and in which the missionaries were mentioned by name. More recently, a letter of thanks for past services, and beseeching their further assistance, signed by upwards of 600 Jews, was received by Messrs. Solbe and Hirschfeld.

The Bible and the Liturgy have been translated into Judeo-Spanish, the dialect spoken by the Jews in the Levant. The translation of the "Old Paths" and tracts into the same language is also being proceeded with.

Bucharest.

THERE are few districts in Europe in which the number of Jews, in proportion to the entire population, is so great as in Wallachia and

Moldavia. The Jews here may be said to be both bankers, merchants, and slaves. They are remarkable for their diligence and industry. They reside in the humblest dwellings, wear the most wretched clothes, and live in the most sparing manner; and still, in the midst of this real poverty, they have often very considerable sums of money at their disposal; and they are often employed as agents in the most important transactions. Most of the proprietors of land are more or less dependent upon them. But still they are, in the strictest sense of the word, slaves. There is only this difference between their condition and that of other slaves: slaves have generally one master, and for that one they have to labour; but the Jews in Moldavia must labour, toil, and save money, to meet the demands suggested by the avarice and extortion of a multitude of masters.

Bucharest itself contains about 8,000 Jews. It was occupied as a station of the London Society for a short time only, in 1841, when Mr. G. W. Pieritz spent a few months there. It was not till May, 1846, that it was permanently occupied. Mr. Jos. Mayers and Mr. C. S. Sander were, on their arrival, received with courtesy and kindness by rich and poor, learned and ignorant. They found the Jewish community at Bucharest to consist of three classes: one impressed with a deep sense of religion, and willing seriously to discuss that all-important subject; another, consisting of those who are indifferent to all matters appertaining to their eternal happiness, and conform to the outward ceremonies of Judaism, because their fathers did so before them; while a third class openly avows principles of the grossest infidelity. To this last class belong even some of those who are usually considered strict Jews, with their long beards and Polish dress, but who are here heard to deny the Divine inspiration of their Holy Scriptures.

It was not long before opposition to the missionary work began to show itself. Jews who were known to be attending Christian instruction, were either ill-treated or threatened with such a fate if they continued to have intercourse with the missionaries. The Epitropy, the Jewish Police-court there, which has unlimited power over the persons and property of the Wallachian Jews, threatened them with imprisonment and stripes, or banishment. These measures, however, had little effect upon the Jews, for most of those who had been in connexion with the Mission continued to come, except in two or three instances, where chiefly the dread of utter destitution prevailed, which threatened to be their lot if they made a public profession of Christianity. Although the greater portion are tradespeople, and can earn their living by the work of their hands, they have to expect that both Jews and Wallachians will refuse to employ them as converts to Protestantism.

Still, a spirit of inquiry has, by the grace of God, been gradually spreading. The religion of Jesus has been spoken of and discussed, not only in private, but also in public; and the missionaries have at last had the pleasure of seeing several sons of Abraham making a public profession of Christianity by baptism.

The demand for New Testaments, "Old Paths," and tracts, has been very great, and a considerable number of the Scriptures have been sold. A visible effect, we are told, has been produced by the reading of these books.

Poland.

It is supposed that the number of Jews who reside in that part of Poland, which still retains the ancient name of the country, being called the kingdom of Poland, amounts to 400,000; but the number of those who are generally called Polish Jews, as they speak the same dialect, and reside in the provinces which either belonged formerly to Poland, or are contiguous to them, must be more than 2,000,000.

In Warsaw alone there are above 30,000 Jews, and nearly as many in Berditcheff. At Lemburg there are 15,000, and at Brody, where the number of inhabitants is estimated at 15,000, there are only 2,000 Christians, all the rest being Jews.

The Polish Jews have maintained most firmly their isolated character, and exhibited the deepest feeling and regard for their national rites and ceremonies. Here they have stood out longest and strongest against the introduction of modern customs; and here, in contradistinction to all other countries, Israel has occupied a position in society, as a middle class, standing midway between the noble and the serf, constituting the chief urban population, and engrossing almost all industrial occupations and lucrative employment. From his earliest youth, the Polish Jew is accustomed to study the oral law with the most unwearied diligence, and brought up in all the narrowness, bigotry, and exclusiveness, which so strongly mark that system of man's devising, to which his fathers have clung so fondly, and from which they suffer so severely. Their Oriental dress, which they continued to wear until the present year, and which made them a mark for contempt and curses, completely separated them from Christians, and has thus in a great measure been the cause of their being kept in ignorance of the doctrines of Christianity, and looking upon all Christians as idolaters. Their distinctive apparel prevented their attending churches, and informing themselves of the doctrines of the Gospel. The rising generation among the Polish Jews differ already in many respects from that race of strict adherents to Rabbinism which we have been accustomed to look for in these countries. They are no longer so Jewish-minded as formerly; it requires great compulsion on the part of the parents to make the children study the Talmud, which they detest from the heart. And how can it be otherwise, when they hear older persons than themselves laugh at and ridicule it, or else bitterly complain of having wasted their best years in such a useless study, and of not having been allowed by their parents to learn either some language, trade, or handicraft, which would have been more useful to them.

When the Society's Mission at Warsaw was first established, in 1821, by the Rev. A. M'Caul and F. W. Becker, (who were soon after assisted by Messrs. Wendt, Hoff, O'Neill, Wermelskirk, and Reichardt,) the eagerness of the Jews to receive books and tracts was so great, that they were unable to satisfy their demands, and on going out they were immediately surrounded by numbers of Jews, who asked for tracts and New Testaments. And Poland still continues the same rich and boundless field of labour that it ever was. The labours of the Society for so many years have produced a most happy change in the tone and feeling of the Jews towards Christianity. Those who still reject it, understand better its doctrines and its precepts; and are especially much more kind towards their brethren, whose conscientious convictions have led them to confess Christ. The missionary journeys recently undertaken have been very successful. Crowds of Jews assembled in the missionary's lodgings to hear and dispute; and thousands of books and

tracts were circulated. In Warsaw itself, the missionaries are never without visits from Jews, and several are always under instruction. There are many converts in Warsaw and other parts of the country, who walk worthy of their profession, and now fill responsible stations in society.

Two hundred and forty-three Israelites were baptized through the instrumentality of the London Society's missionaries in Poland, up to the end of 1846.

The printing and bookbinding Institution at Warsaw, in connexion with the Mission, is an important auxiliary to the missionary work; as it affords a place of refuge to many Jews, who are exposed to the greatest trials and difficulties when they embrace Christianity. It is in fact, the visible symbol and centre of the Mission in Poland. Proselytes and inquirers are there under the constant inspection of the superintendent missionary, and are gradually instructed in the Christian faith, both by example and precept, and are taught the art of printing and bookbinding under an efficient master. An English clergyman, who recently visited Warsaw, says: "It was a great treat to witness, in the neat little chapel of the Institution, a company of inquirers and believing Israelites assembling together for daily worship, to hear their morning and evening song of praise, in concert with the swelling notes of a well-toned organ, and to witness the order, tact, and discipline with which the whole Institution is carried on."

Almost always when a Jew is admitted into the Institution as an inmate, his relatives, friends, and other Jews, will come for the purpose of drawing him away by entreaties, persuasions, promises, or threatenings. If the person admitted is from the country, his friends will come for that purpose a distance of 100, 150, or 200 English miles, bringing other Jews, inhabitants of Warsaw, with them; or if they cannot come so far themselves, they have plenty of friends in the town, who are willing and eager to go on such a laudable expedition. The persons that come on such occasions, are always such as think themselves to be very firm and unmoveable in Judaism, having usually some learned men at their head, who are to fight their battles. Instances are not wanting, where such as came at first for the purpose of preventing their brethren from embracing Christianity, become afterwards friendly disposed and inclined to the truth.

The Society at present occupies four stations in the kingdom of Poland. The Revs. F. W. Becker, J. C. H. West, and A. J. Behrens; Messrs. Zuckertort, Lenthe, and Naake, are at *Warsaw*. *Lublin* is occupied by Messrs. F. Rosenfeldt and F. G. Kleinhenn. Messrs. J. G. Lange and T. W. Goldinger are stationed at *Suwalki*; and Messrs. S. Deutsch and J. J. Waschitscheck at *Zgierz*.

Prussian Poland.

It has been truly said, that the province of Posen is like a rich but incompletely worked mine, in the eye of the Jewish missionary. Here are 80,000 Jews in every stage and gradation of belief and spiritual knowledge, pondering and fermenting in their minds, hoping, seeking, doubting, trusting, either to be guided by influences of happiness and truth long lost to Israel, or else to be doomed to perish, and drawn away into the fatal torrent of Infidelity.

Rabbinism here, like all ancient superstitions, is tottering to its fall, the conflict is between Christ and Antichrist, and the transition is

either to life-giving Christianity on the one hand, or to hopeless Infidelity on the other.

When the London Society's missionaries first visited Posen, in the year 1822, the sensation caused thereby amongst the Jews was so great, that the aid of the civil power became necessary to protect them from being suffocated, amidst the crowds that flocked to their lodgings, to converse upon the Christian religion, and to obtain books and tracts. The duchy of Posen has ever since presented one of the most interesting fields for missionary labour; especially as regards the opportunities for public preaching to the Jews. Great numbers have generally attended the churches, when on the Jewish Sabbaths the missionaries have visited those places where pulpits have been at their disposal for addressing the children of Abraham.

Posen contains 6,828 Jews; Fraustadt about 800; there are about 900 Jews in Wollstein, which is twenty-three English miles from Posen; in Lissa, about ten miles off, 4,000; in Rawicz, twenty-eight miles off, about 1,600; in Krotoschin, about forty-five miles off, 2,000; in Borck, thirty-two miles off, about 700; in Gratz, twenty-eight miles distant, about 2,000; Bomst, about thirty-four miles distant, 500; Unruhstadt, thirty-four miles distant, 500; Glogau, fourteen miles distant, 1,400; and in every place in the neighbourhood a considerable number are to be found. The Jews have a rabbi here, he belongs to the Rabbinical class, but is much attached to many things which the Reformed Jews have introduced. He preaches once a-month in German. The Jews have a school of their own. The rabbi instructs the children in religion. Hebrew is taught from the Old Testament, but no Talmud is used in the school. In the whole duchy of Posen the schools which are publicly carried on among the Jews, are conducted upon this plan of excluding the Talmud and Jewish commentaries from the system of instruction. When the Jewish children learn these things, they are obliged to learn them in private lessons out of the school. In many of the above-mentioned places, there are rabbies to be found who are advocates for the Talmud, but they are obviously losing their influence more and more every day. Much good may be expected to result from the Jewish elementary schools now established in every town in the province; a considerable section of the masters of these schools are intelligent Jews, whose faith in the inspiration of the ancient Hebrew writings is unshaken; who teach Christianity to the children as a matter of history; and who have no faith in the Talmud.

Frankfurt-on-the-Oder, which derives its importance as a missionary station, chiefly from its proximity to the Duchy of Posen, contains about 1,000 Jewish inhabitants, and will always be interesting to those who concern themselves in the welfare of the Jews, from the circumstance of its three great annual fairs, to each of which from six to ten thousand Jews regularly come up from various parts of Europe; so that during the continuance of the fair the city appears to be suddenly transformed into an ancient gathering-place of Israel, the crowded streets of which are beset with Jews of many nations, from the primitive, bearded, fur-clad Jew of Poland and Russia, down to the smooth-faced modernized Israelite of Berlin. At these fairs the missionaries regularly preach a sermon on the Saturdays, which has often been attended by 200, 300, and once even as many as 800 Jews. The Rev. J. C. Hartmann, who occupies this station, visits also a great number of places, both in the Grand Duchy of Posen and other parts of Prussia.

The Rev. J. H. Graf, who is stationed at *Posen*, has obtained from the authorities the use of the garrison-church, for a weekly service to the Jews; and he frequently addresses the Jews also from the pulpit in other towns of the Duchy.

He states that he has observed a change during the last year, as regards the manner in which the Jews are accessible to the missionary. Formerly but few Jews attended the churches when sermons were preached to them, but they often came in crowds to the missionary's lodgings, to enter into discussion on religious subjects. Now, the reverse is the case, and the churches are generally very well attended by Jews when the missionary preaches, while generally but few visit him for the purpose of controversy. An increasing number of the parochial ministers have been willing to allow the missionaries the use of their pulpits to address the Jews.

The missionary at Posen likewise devotes much time to the superintendence of the schools for Jewish children supported by the Society. There are *eight schools in the Grand Duchy of Posen*, where, on an average, 400 Jewish children have been instructed in the truths of Christianity, at an annual cost of 300*l.*; viz., at Posen, Margouin, Schlichtingsheim, Storchnest, Inowraclaw, Rogazen, Kempen, and Samoszyn. These schools constitute a most interesting branch of the Society's labours. Notwithstanding much occasional opposition on the part of the Jewish authorities, they have continued year after year a witness to the rising generation of the truth as it is in Jesus. The attachment to the schools, manifested in many instances by the children themselves, affords proof that the labour bestowed upon them has not been in vain; and the accounts of their conduct and progress in knowledge are, upon the whole, very satisfactory. Though at times the attendance at one school has decreased, or another has been entirely deserted, the one has very soon again filled, and the other has been re-attended in greater numbers than before. The success of the schools has been found to depend very much on the faithfulness of the teachers. Wherever their conduct is exemplary, and they teach the children faithfully, the Jews prefer them to the teachers of their own religion; if, however, the choice of the teacher prove a failure, the school immediately suffers from it. It is a cause for thankfulness that the present teachers in the schools are pious, faithful, and able men, who are sincerely attached to the children under their charge. Where the teacher possesses the love of the children and the confidence of the parents, the hostility of the opponents of the schools is generally of very little effect.

Cracow.

CRACOW was until the present year (1847) an important station of the London Society. In Kazimir, the Jewish quarter, their number is estimated at 22,000; in the whole, formerly free, territory of Cracow, there are about 10,000 more. The wretched confined streets which contain dwellings inhabited by the bulk of the Jewish population who are crowded together in this town, form a striking contrast to the ample and spacious thoroughfares in other parts of the town. The thousands of poor Jews who reside here are remarkable for their extraordinary activity and indefatigable exertion in following those uncertain but laborious occupations, by which they obtain a precarious subsistence. With restless and eager endeavour, with anxious and unremitting care, they toil from early in the morning till late at night for their daily bread. They know but little of Rabbinitism, and still less

of Christianity. The Polish population is fearfully corrupt, sitting in the darkness of Romanism. In such a place the missionary has no easy task before him. The Jews will hardly understand him, and the nominal Christians around, will show but little sympathy for him,—will often rather retard than help him.

Cracow was first occupied as a station of the London Society in the year 1833, and was for six years the scene of Mr. Hiscock's faithful labours, amidst great hardships and difficulties. The political troubles, of which Cracow soon after became the scene, not only interrupted the missionary work, but placed Mr. Hiscock's life in the greatest jeopardy; he being, like all foreigners, an object of suspicion, and in constant danger of assassination. He resolved, however, to remain at his post, and was graciously preserved amidst all perils, until the occupation of the city by the three great powers; which, by restoring tranquillity, enabled him to resume his zealous labours. It was not an unusual thing with him, to commence his intercourse with the Jews at six o'clock in the morning, and to continue speaking, almost without intermission, during the whole of the day. His arduous exertions, connected with the hardships peculiar to the country, very often seriously affected his health. Both from him and his successor, the Rev. L. Hoff (who were joined by Mr. C. J. Behrens), many of the house of Israel have thus heard the Gospel preached, both in private and public. A considerable number of Jews have been received into the Church of Christ by baptism, through the instrumentality of the missionaries; and besides the large number of Scriptures and tracts circulated at that station, many have been forwarded from the station into countries which are inaccessible to missionaries.

Cracow itself has now been included in the number of the latter, in consequence of the town and its territory having, on Nov. 16, 1846, been incorporated with the Austrian Empire. Before that event took place, the Society's missionaries, the Rev. L. Hoff and Mr. C. J. Behrens, enjoyed the protection and countenance of the Russian and Prussian residents; whose kind offices proved on various occasions of great service to the Mission. The missionaries were exposed to no small danger and alarm during the Polish insurrection, which broke out in Cracow towards the end of February; but they were mercifully preserved in the midst of death and destruction. During one of the most trying moments of that time Mr. Hoff was privileged to administer the sacred rite of baptism to the wife and four children of a converted Israelite, resident in Cracow. When Cracow had become an Austrian province, the protection above alluded to was necessarily withdrawn, and the missionaries before long received a notification, that as foreign missionaries are not permitted to reside in the Austrian dominions, their further stay could not be allowed.

The Committee were thus under the painful necessity of selecting another station, and were led to fix upon *Ratibor*, in Silesia, as Mr. Hoff's present residence.

Königsberg.

THE Königsberg Mission was first established by the Rev. J. G. Bergfeldt in the year 1827. For fifteen years he enjoyed very extensive opportunities for preaching the Gospel, and for distributing the Scriptures

among the Jews. He was privileged to be the instrument of admitting a considerable number of Israelites into the Christian Church by baptism. Königsberg contains alone 1,600 Jewish inhabitants, and is the chief town in the province of East Prussia, which contains about 6,000.

The importance of Königsberg as a missionary station is, however, by no means confined to the means of access which it affords to the Jews who reside in the town itself, or the neighbourhood. The missionary has opportunities for preaching the Gospel to the great numbers of Jews who come here for the purpose of commerce, especially from the Russian dominions. Many of these have been known to make it their special object, when coming to Königsberg, to call on the missionary for the purpose of purchasing copies of the Word of God, in order that they might take them home to their families. There is probably less opposition to missionary work in Königsberg than anywhere else. The resident Jews are liberally inclined, and the foreign Jews are much more disposed to converse with a missionary there than they would be at home, surrounded by their relations and acquaintances. Vast numbers of the descendants of Judah heard the Gospel faithfully and earnestly preached by Mr. Bergfeldt, until he was called to his rest, in the year 1843.

The Rev. C. Noesgen has since occupied this station, and states that he finds among the Jews an increasing desire to obtain the New Testament. One Russian Jew told Mr. Noesgen, that many Jewesses ask their husbands, on their return home, for books from the missionary. One Jew, who had got a copy of the "Old Paths," said, "By means of this book you have brought the Jewish women over to your side; but it is a good book, and you are quite right in saying that woman has also an immortal soul." Most of the copies of the Scriptures and other publications thus disposed of, have found their way into the Russian dominions; and this, notwithstanding a very high duty, almost tantamount to prohibition, is now charged by the Russian Government on the importation of such books. Above 1,500 copies of the holy Scriptures have been circulated at this station in one year, among which number were 400 New Testaments. And, although the number of copies distributed has varied considerably in different years, and has been diminished during the prevailing scarcity, the continued demand is a sufficient proof that there exists an earnest desire after the truth. Many have also expressed themselves to that effect, and informed the missionary that numbers would come and apply for instruction and baptism, if it were not for the difficulty of obtaining passports from Russia.

Danzig.

DANZIG has been frequently visited by the Society's missionaries, during the last twenty-three years, and a school for Jewish children was established there in 1828 by the Rev. M. S. Alexander, afterwards Bishop of Jerusalem, then missionary of the Society to the Jews at Danzig, together with the Rev. W. Ayerst. This school continued to flourish for several years, and was at one time attended by ninety-four Jewish children, but at length it met with great opposition from the influence of a few individuals who have been incessant in their endeavours to prevent its usefulness.

Danzig, being situated near the mouth of the Vistula, is visited during the summer by numbers of Jews from different parts of Poland and Galicia, who are frequently employed as agents in carrying on the trade in corn, and have the charge of the vessels in which it is brought to Danzig from different parts of the interior. Though the state of the Jews in the town itself does not offer great encouragement to the missionary, he has many opportunities of preaching Christ to the strangers from different parts of Poland and Galicia, who in their own homes have, in many cases, never been visited by a missionary. To a Polish Jew, the subject of Christianity may be easily introduced; whatever prejudices the Talmudical Jew may have against the Gospel, he still is generally very willing to enter into controversy, to receive and read the books which explain its principles; but the Jews resident at Danzig are too much under the dominion of worldly riches or Rationalism to be accessible on matters connected with their eternal welfare, and many of them, alas! prefer living without any religion, to hearing about a God and a Saviour. Several, however, of the native Jews have, when meeting the missionaries at a distance from their home, where they ceased to be influenced by their brethren, proved much more accessible, and shown a willingness to discuss New Testament subjects. Respecting the missionary journeys, undertaken in the course of the summer, by the Revds. H. Lawrence and E. M. Tartakover, the former states:—

“We enjoyed immense opportunities of preaching Christ, not so much to disputatious as to listening hearers; and we are looking forward to spring, to resume this interesting branch of missionary labours. True, indeed, the same friendly feeling and spirit of inquiry were not uniformly to be met with; we had not only Talmudical superstition to contend with, but also indifference and Rationalism; and the truth compels us to state, that this last had derived considerable strength and support from the tenets now entertained by many Christians, both private and public. However, there were not wanting those who could find pleasure in sitting and listening to the truths of the Bible, and who could repeat their visits for that purpose. And it was not amongst the least of our encouragements, to find that some had been with our predecessors, whose labours had prepared the way for us. The reception we met with was even much better than we had reason to expect, considering the progress of Infidelity amongst Christians, and the extent to which it has affected a large proportion of the sons of Abraham. On referring to our accounts of the Bibles and New Testaments, “Old Paths,” and other books circulated, at home and on our journeys, we are happy in being able to state, that nearly as many again were disposed of as in former years. May the Lord of the harvest bless the seed which has been cast upon the waters, that it may be found after many days!”

Berlin.

BERLIN was visited on behalf of the London Society in the year 1818, by the Rev. L. Way, who in that year left England, with a view of ascertaining, by personal inquiry and investigation, the state of religion among the Jews abroad, and of endeavouring to diffuse among them, as opportunity might occur, Evangelical light and knowledge. From

that period the Society enjoyed the valuable aid and patronage of Sir Geo. H. Rose, the British Minister at the Court of Prussia; and, chiefly through his endeavours, a Society for promoting Christianity amongst the Jews was established in Berlin, in the year 1822, under the express sanction of his Prussian Majesty. Several years, however, elapsed before a missionary was permanently appointed to this station by the London Society. The services of Professor Tholuck, a gentleman of piety and most extensive learning, especially in the Oriental languages, were in the meantime engaged for the purpose of acting as its representative in that city. He commenced a periodical work in German, entitled, "The Friend of Israel," prepared tracts on the Jewish subject, delivered in the University public lectures on Rabbinical literature and divinity, and printed an edition of select passages, taken from the ancient and important cabalistical work, the "Sohar." In the year 1826, he was appointed by the King of Prussia to an important and responsible situation in the University of Halle, but continued to act as the Society's representative in the Prussian dominions, and occasionally to visit its stations, for several years.

But, although the Society had no missionary regularly stationed at Berlin until the year 1832, yet many of its agents visited that capital. Thus, in the winter of 1830-31, the Rev. A. McCaul resided there for several months, and had much intercourse with the Jews. Several hundred converts were received into the Church of Christ by baptism; and the want of a minister, whose special care it should be to watch over their spiritual welfare, was deeply felt.

In the year 1832, the Rev. W. Ayerst was invited to deliver public lectures in this city, on the great question at issue between Jews and Christians. He commenced the lectures, which were under the immediate sanction of the King of Prussia, in January, 1834, and continued to reside at Berlin until 1837, and had the satisfaction of seeing that every lecture was attended by a greater or less number of Jews, who listened to the arguments adduced in favour of the truth. 200 Jews and Jewesses applied to him during that period for religious instruction as a preparation for a public profession of Christianity; and although the instruction was not continued for any great length of time in some cases, and in others was interrupted, owing to their being obliged to leave Berlin, forty-two adults were baptized in less than three years. The lectures were continued by the Rev. C. Becker and the Rev. C. W. H. Pauli, who afterwards occupied this station. The latter baptized forty-one Jews in two years and a-half. In the whole Prussian dominions 2,200 Israelites were baptized from 1822 to 1840. The number of proselytes in Berlin itself has, by the Jews themselves, been estimated at 2,000.

Berlin is on many accounts one of the most important stations for a Jewish missionary. The monarchs of Prussia are amongst the foremost and the warmest of the friends to the promotion of Christianity amongst the Jews. The barbarities which disgraced the middle ages, and which have continued even to later times, have here been somewhat forgotten. For many years a better feeling has prevailed; that intercourse which ought to be found everywhere between Jews and Christians has been in some measure restored, and this has had no small influence in removing, in a great measure, the prejudice and misunderstanding which often render it almost impossible to converse with Jews on a friendly footing. The missionary here, more than anywhere else, finds opportunities for intercourse with Jews of education and learning, as many come here to pursue their studies at the University, or at other public seminaries and institutions. The great number of converts in Berlin, and the influence which it has on the

provinces, point it out as the great centre of missionary exertion in Germany.

Berlin may also be considered as a central point from whence the modern movements in reform among the Jews proceed. The wealth, respectability, and intelligence which distinguish many of the Berlin Jews, naturally give additional importance to everything which transpires among the members of that community. They have for several years past been distracted by the conflict of party. The Reform party have proposed to keep both the Saturday and also the Sunday as days set apart for religious service; they have introduced a new Liturgy for the most solemn festivals; and many Israelites in Berlin, who had long ceased to join the synagogue, were induced to attend Divine service as celebrated by that party. The Reform Association has lately completed its arrangements respecting the appointment of a preacher. Dr. Holdheim has been engaged to officiate, with a stipend of 2,000 dollars (300*l.*), and an agreement has been entered into, that if the Association be dissolved, he is to receive a pension of 1,000 dollars for life. In order to secure the latter condition, 17,000 dollars have been subscribed to form a standing capital.

Dr. Holdheim has distinguished himself as the advocate of the most extensive and sweeping reforms in the services of the synagogue. He is an advocate for relinquishing the observance of the last day in the week as the day of sacred rest, and advises his Jewish brethren to hold their religious assemblies on the first day, as more convenient than the seventh. Among other reasons for this change, he observes that the Jews have long been accustomed to substitute *prayer* for the anciently instituted *sacrifices*, and that changes must be made to suit the necessities of the times. The congregation over which Dr. H. has been appointed to preside, seems to be ready to enter fully into his views. Their service is, for the most part, in the German language. There is no kind of chanting, as is usual in Jewish synagogues.

In the meantime the other party has not been idle. The large synagogue, which has hitherto been the chief place of worship for the Jewish community, was built more than 130 years ago, and is by no means sufficient for the accommodation of those who wish to attend. It is said, that since sermons have been preached in German, the number of those who take part in the services of the synagogue has greatly increased, and the congregation now numbers 7,000 members. A circular, asking for subscriptions to build a new house of prayer, was issued on March 26, 1846, and on the first day 10,000 dollars were subscribed, and within a very few days of the proposal becoming known, the sum amounted to 70,000. They intend to expend a much larger sum, as appears from the fact that they offered to give 40,000 dollars for the purchase of a site on which to erect the edifice.

So great is, and has been, the liberality of the Jews in Berlin, so earnest their zeal in caring for the interests of their community, that the old synagogue possesses a fixed capital amounting to no less than 1,152,415 dollars, and an annual income amounting to 110,480 dollars, not including the annual subscriptions paid by individual members of the synagogue, which amount to about 40,000 dollars yearly.

During the year 1846, a new place of worship was opened, in connexion with the London Society's Mission in Berlin, and has answered the expectations entertained of its usefulness in placing the Mission on a better footing. A considerable number of proselytes form part of the regular congregation, and a great number of Jews have on various occasions attended.

The Rev. R. Bellson, who now occupies this station, entered upon his duties in May, 1844. In the following year he was joined by the

Rev. B. W. Wright, who has since devoted a considerable portion of his time to missionary journeys in different parts of the Continent. A missionary tour which he, in the beginning of the present year (1847) undertook, in Pomerania and Brandenburg, much exceeded his expectations in success, particularly in the interest excited in the clergy, with the pious and venerable Bishop of the province at their head.

Mr. Bellson conducted, for about two years, the publication of a monthly periodical published in Berlin by the Society, entitled, "Records of Israel's State and Prospects;" which had for its object to promote an interest on the Continent in the great cause of Jewish Missions, and to correct misapprehensions and misrepresentations on the subject of those efforts: to give information concerning the missionary work among the Jews; to give treatises on Messianic passages of the Old Testament; to discuss Christian and Jewish doctrines; and to devote attention to Jewish history and literature.

Creuznach.

At an early period of the Society's foreign operations, the Committee directed their attention to the Rhine countries, which contain a large number of the children of Abraham. In this district the Jews are not congregated together in such large masses, as in some other parts, which are open to the labourers of the Society; but they are scattered in smaller numbers through most of the villages and towns. For this reason the station occupied by the Society in that district has repeatedly been changed. Mr. Stockfeld, who entered upon the missionary work in the year 1825, has resided successively at Horstgen, Cologne, Neuwied, and Creuznach. His sphere of labour has extended over a considerable tract of country bordering upon the Rhine, and he has chiefly devoted himself to the work of circulating the pure Word of God amongst the Jews, in order to prepare the way by the reading of the Old Testament for a willing perusal of the New. He has frequently found that they ask for other books, after the Scriptures have been received and read. During five years he circulated nearly 12,000 copies of the Holy Scriptures, either in whole or in part, among the Jews, and has been mainly instrumental in introducing the Hebrew and German editions of the Word of God, published by the London Society, into the Jewish schools in Westphalia and the Rhine countries, where they are now in general use, although in some instances the Rabbies have issued prohibitions against them. By many of the Jewish teachers in that neighbourhood the New Testament is now diligently read, and has opened their eyes to the errors of Judaism. The conversations held with them have been particularly interesting and encouraging, as giving proofs of a spirit of inquiry having spread among a class of persons, who, from their station, cannot but exercise a very considerable influence over the rising generation in Israel.

When Mr. Stockfeld first commenced his missionary labours, very few of the local clergy took an active interest in the cause of Jewish Missions; now, on the contrary, he is most effectually assisted by the ministers of the Gospel within his sphere of labour. Several Societies have lately been formed in that part of Germany, for promoting Christianity among God's ancient people.

Ninety-three Israelites were baptized in the Rhenish provinces, in the Protestant Church, from the year 1826 to 1844, inclusive.

The "Old Paths" have been very extensively circulated throughout Mr. Stockfeld's district; the demand for that work is increasing, and it has, in a remarkable manner, attracted the attention of the Jews. One Jewish teacher, after expressing the great value put by him upon the "Old Paths," declared to the missionary his conviction that that work had produced the present great movement among the Jews; and that, although there was as yet much that is objectionable in that movement, yet, by means of the "Old Paths" which had already paved the way so far, the knowledge of the truth will increase more and more. The circulation of this work has in many places been actively promoted by the Jews themselves. One Jewish teacher informed Mr. Stockfeld that he could not yet openly circulate the work among his congregation, but by introducing passages from it in the lectures delivered by him every Sabbath, he instructs his hearers in conformity with it. Another teacher stated, that his copy of the "Old Paths" had circulated among so many, and been so diligently studied, that he was obliged to have it re-bound; adding, "Such an instructive and valuable book must not be spoilt."

Frankfurt-on-the-Maine.

It is not easy to determine the time when the Jews first settled at Frankfurt. It seems, however, probable, that a considerable number were to be found, before the destruction of the second temple, among the inhabitants of Worms, Mainz, and other towns on the Rhine, which were occupied and fortified by the Romans. Several historians speak of Jews as having resided at Frankfurt, for more than a thousand years; and one, particularly, mentions the sixth century, as a period when they were to be met with in this town.

The Jews at Frankfurt were for centuries subjected to many restraints, and deprived of many of the civil privileges enjoyed by their fellow-citizens. They were compelled to wear a cap, or hat, of a peculiar form, and during the great annual fairs or markets, an additional badge of distinction. On Sundays and festivals, the gates of the street, to which they were confined, were never unlocked. When they went into the market, they were obliged to purchase every article which they touched. They were not allowed to employ Christian servants or nurses. They were prohibited following many kinds of trade. Only six Jews, from other places, were allowed to settle in Frankfurt in one year, and only twelve marriages were permitted among them, during the same space of time.

But notwithstanding these, and many other disadvantages, under which they laboured, they seem to have found themselves more secure in Frankfurt than in many other places, where far greater evils awaited them, with scarcely any prospect of relief; and to have been anxious to avail themselves of the limited privileges enjoyed there. The hope of finding some security from those dangers to which, in many places, they were exposed in all their violence, is the reason why the number of Jews in that town has always been very great. On some occasions, indeed, the bigotry and hatred of the common people led to the most fearful excesses, and many poor Jews were murdered

during the tumults thereby occasioned. But still we are told that as soon as the temporary excitement had passed over, the magistrates were willing again to afford them protection, and thus the Jews continued to inhabit Frankfurt.

During the present century, many of the ancient restrictions have been done away. The Jews can now reside in every part of the town, and carry on every kind of trade.

The Jews of Frankfurt-on-the-Maine are divided into different classes. One consists of the so-called orthodox Jews, those belonging to the old synagogue, among whom, however, a schism has lately taken place, on occasion of the appointment of a rabbi; since which time great changes have been made in their synagogue service. Another class is the "Reform-Verein." Their creed, which must be subscribed to by all who join them, declares the Jewish religion to be capable of an unlimited improvement; the Talmud to have no authority with them; a personal Messiah, and restoration to Palestine, to be neither expected nor wished for. They wish also to do away with circumcision. There is a third class, generally called "Tempelaner," who serve as a kind of bridge, leading from the superstition of Rabbinical Judaism, to the infidelity of the "Reform-Verein," and many of them also joined that sect as soon as it was formed.

The importance of Frankfurt as a missionary station is very great, especially as regards travelling, from its central position. Thousands of Jews come there from Nassau, Hesse Cassel, Hesse Darmstadt, Hesse Homburg, Prussia, Bavaria, &c. The jurisdiction of Frankfurt does not extend far beyond the walls of the town; in half an-hour's walk it is easy to enter four different countries, which have as distinctly different laws as England and France. Thus, for instance, in Darmstadt, it is a crime, punishable by imprisonment, to give a tract; in Cassel, it is as free as in England, &c.

Offenbach, which is near Frankfurt, was for many years the abode of Mr. J. D. Marc, one of the oldest missionaries of the London Society. In the year 1820, he found such extensive opportunities for usefulness among the Jews in that neighbourhood, that in the course of three or four years ninety baptisms took place, besides some children, who were baptized with their parents.

From 1829 to 1833, Mr. J. C. Moritz was stationed at Frankfurt, and besides proclaiming the message of salvation to the Jewish inhabitants and visitors in that city, journeyed with much encouragement through some parts of Bavaria, Wurtemberg, Baden, and other neighbouring territories.

In 1838, Frankfurt became the station of the Rev. W. Ayerst, who resided there for about two years. During that time he carried through the press a translation of the "Old Paths," in the German language; and this work has since been very widely circulated on the Continent. On the several journeys made by him in the neighbouring country, he found easy access to the Jews. By many whom he met on these excursions, he was afterwards visited at Frankfurt; and had good reason to hope that the seed scattered has not been lost.

In the beginning of the year 1840, Mr. Ayerst was joined by Mr. Davenport, who, during the four preceding years, had laboured in Prussian Poland. He was diligent in improving every opportunity for intercourse with the Jews, but had been afflicted for several years with the complaint which at length terminated fatally; for, although he had been able at intervals to undertake missionary journeys, and hopes were entertained that he would still be restored to vigorous health, he was removed by the hand of death from this world on Feb. 9, 1842. It had likewise pleased God to remove Mr. Marc from the scene of his

earthly labours a short time previously. Mr. Marc was by birth an Israelite, and zealously devoted to the great cause in which he was engaged; although, during the last few years, he suffered under severe bodily affliction, which considerably interfered with his active exertions. He died on Dec. 22, 1841.

The Rev. T. E. Hiscock had, in the year 1841, removed from Cracow, where his health had greatly suffered, to this station; and he felt great delight in making short missionary journeys during the summer. He visited the synagogues on the Jewish Sabbath, in which he was assisted by Mr. H. Poper after the death of Mr. Davenport. His health, however, became at length so seriously impaired, that he was compelled to return to England, where a peaceful death terminated his sufferings, on Oct. 10, 1841.

Mr. Poper continues to reside at this station, and has been well received on his visits to the Jews in the neighbourhood, especially by several of the Jewish teachers.

As regards his intercourse with the Jews at Frankfurt itself, Mr. Poper states, that since the recent religious commotions among Jews and Christians, which have resulted in the formation of the communities of the "Jewish Reformers," the "New Catholics," and the "Friends of Light," he finds even some of those who formerly were quite unwilling to converse on religious subjects, now entering freely into conversation with him, of the things which make for their eternal happiness. Mr. P. mentions a conversation which he had with a Jewish teacher, respecting the late assembly of rabbies at Breslau, on which occasion the teacher said, "I have much more regard for your doctrines than for those propagated by this assembly of rabbies, seeing that yours are founded upon the Bible, and theirs are built upon human notions."

France.

THE Jews in France, like those of other countries, are divided among themselves. One of their own nation tells us that there are three distinct parties among them, which he thus enumerates:—

1. The pious Jews, constitute by far the majority. This party includes the mass of the old Jews, and nearly the whole Jewish population in the country and in the small towns. They are violently opposed to every kind of reform.

2. Those who are indifferent to religion, form the majority of the youth in the large towns; a few of them are also found among the old and the young in the country. This party is content to let things remain in their present state.

3. The Reformers are the least numerous party. They are charged by their opponents with placing their material interests above religion in their estimation.

Some idea of the number and importance of the Jewish population in France, may be formed from the circumstance, that the French Government pay towards the support of the synagogues and ministers of religion among the Jews the sum of 170,000 francs annually; including a salary of 6,000 francs for the chief rabbi of the central consistory, 3,000 francs for the chief rabbi in each province, various salaries for the rabbies who preside over different congregations,

and 10,000 francs for the Rabbinical central school; 8,000 for the consistories, and 15,000 for expenses in building synagogues, &c.

No less than four different periodicals are regularly published in France, for the discussion of questions relating exclusively to the religion and interests of the Jews.

France has, for many years, been one of the most difficult fields of labour. The missionaries to the Jews in this country have had to cultivate a stony soil, and frequently to mourn over despised arguments and ineffectual exhortations and remonstrances. The Society has had two stations in this district, Strasburg and Metz.

Strasburg was first occupied by the London Society in the year 1826, and has presented an important sphere of missionary labour, especially on account of its contiguity to the numerous Jewish population in Alsace, Baden, Würtemberg, and Rhenish Bavaria. Alsace has been repeatedly visited by the missionaries; although, on account of the great ignorance which prevails among the Jews here, the reception they met with has often been discouraging. There are 30,000 Jews in Alsace, 11,000 in the Duchy of Baden, 11,000 in the kingdom of Wiirtemberg, and 15,000 in Rhenish Bavaria. In the three latter countries the missionary efforts have met with much encouragement.

The Rev. J. J. Banga was the first missionary of the Society at Strasburg, and was joined in Nov., 1828, by the Rev. P. J. Oster, and in 1832 by the Rev. J. A. Hausmeister. Mr. Banga was removed by death in 1834, and soon after Marseilles became Mr. Oster's station. The Jews in Switzerland had also occasionally been visited by these missionaries, and Mr. Oster, in particular, employed much of his time in preaching the Gospel to the Jews in various towns in the French territory, such as Paris, Metz, Colmar, Montbeliard, Besançon, Lyons, Avignon, Marseilles, Nismes, Montpellier, Toulouse, &c. He found the French Jews much less accessible after the revolution in 1830, as they felt themselves free to oppose Christianity openly, as nothing but folly and vanity. At Marseilles, however, he was from time to time visited by many Jews, and his attention was particularly turned to a class of Jews, who, at that time, were in the habit of coming to that place in considerable numbers from Morocco, for purposes of commerce, and who were glad of the opportunity of furnishing themselves with copies of the Word of God. He reported in Sept., 1834, that he had sold his whole stock of Hebrew Bibles to the Morocco Jews, and that if he had had twice or three times as many, they would have been sold, and carried to Africa.

In 1835. Mr. Oster was stationed at Metz, which, with its larger Jewish population, seemed to offer a more promising sphere. That place had already, in 1828, been visited by the Rev. A. M'Cauley, on which occasion he found several Jews in possession of Scriptures and tracts, received originally from the Society, which had come into their hands by circulation among the Jews themselves. In the year 1839, a new and important field of labour was opened to Mr. Oster among the French Jews, at the time when he began to complain of the want of opportunities of personal access to them. The discussions which at that time prevailed among the Jews in France, on religious subjects, afforded a favourable opportunity for the Christian missionary to enter the controversy. The publication of the "Old Paths" in French, and other tracts proved very seasonable.

After fourteen years' labour in the cause, Mr. Oster resigned the missionary office; and since that time Strasburg has remained the only permanent station of the Society among the French Jews. Mr. Hausmeister had, in 1838, been joined by Mr. Goldberg, one of the early converts of the Society, who had laboured for eighteen years previously

among his brethren after the flesh in Saxony. During fourteen years of Mr. Hausmeister's residence at Strasburg, eighteen Jews, eleven Jewesses, and two Jewish children, have been baptized there.

Mr. Goldberg has continued until the present year (1847) to assist in the instruction of proselytes, and in missionary journeys; but his great age and increasing infirmities have now incapacitated him from further active missionary labour; we trust that the Lord will abundantly bless the seed which he has been permitted to sow.

Mr. A. Kuttner visited, during the years 1846 and 1847, the Jews, in various parts of France, on behalf of the Society, and spent a considerable time in Paris, the Jewish population of which amounts to 2,000 families.

Amsterdam.

IN the autumn of the year 1817, the Rev. L. Way visited Holland; he was accompanied by a Jewish convert. At Rotterdam they had opportunities for addressing the Jews from the pulpit, and they had interesting discussions with several at the Hague. At Amsterdam they found an Episcopal Chapel, which had for some time been without a resident minister, and they were urged to transmit to the London Society a proposal, putting into the hands of the Committee the appointment of a clergyman, who, with the discharge of ministerial duty to the British Episcopalians resident in that city, should unite endeavours for promoting Christianity among its Jewish inhabitants. Although the Committee felt the great importance of this proposal, considering the large field of missionary labour which would thus be opened, they yet waited the result of an experiment, liberally undertaken by the Rev. Chas. Simcon, with respect to the chapel; which, having fully justified his expectations, they in the year 1820, entered into an arrangement with the congregation belonging to that place of worship, by which the latter were to defray the expenses of the chapel, while the minister, as a missionary to the Jews at Amsterdam, was to be supported from the funds of the Society. The Rev. A. S. Thelwall was accordingly appointed to that situation, which he occupied until the year 1827, when the very indifferent state of his health did not allow of his continuing his labours. During part of the time he had been assisted by Mr. Chevallier and Mr. Stockfeld. Although Mr. Thelwall was not privileged to rejoice over a great number of converts during the period of his labours in Holland, he was encouraged by the very decided evidence given in several instances that the seed of Divine truth had taken deep root in the heart. After Mr. Thelwall had left Holland, the Rev. Jos. Wolff and the Rev. J. C. Reichardt visited that country. They had opportunities for preaching the Gospel to numbers of Jews, both in public and private.

In 1829, Mr. Lange and Mr. Waschitscheck resided for some time at Amsterdam, from whence they occasionally visited other parts of Holland, and in 1832, two missionaries were appointed to this important station, viz., Mr. Bellson and Mr. Davenport. At the commencement of their labours they had been able to report very favourably of the readiness of the Dutch Jews both to hear their message, and to receive the Scriptures. In Amsterdam especially, the

demand for scriptural instruction was very great; and the house in which the missionary resided was so beset with Jews anxious to obtain the Scripture, that the police were obliged to interfere. Subsequently, however, they did not meet with that encouragement which their earlier labours had led them to anticipate, and they left Holland towards the close of 1835.

A permanent Mission was not again established until the year 1844, when the Rev. C. W. H. Pauli was appointed to Amsterdam. Thirty Israelites have been baptized by Mr. Pauli since the commencement of his labours. From eighteen to twenty proselytes are regular attendants at the Lord's table. A nucleus of a Christian-Jewish Church has thus been formed; and permission having been obtained from his Majesty, the King of Holland, for the erection of a church in connexion with the Society's Mission, a new chapel was opened on May 30, 1847, which bears the name of the "Episcopal Zion's Chapel."

Mr. Pauli writes:—

"The chapel is uncommonly well attended, twice every Sunday. There never has been held a service yet, but Jews have been present.

"I have had our Catechism in the Dutch printed, and opened the Sunday-school the fourth Sunday after Trinity.

"The children of our flock enjoy now sound religious instruction, and are taught how they have to spend the Lord's-day, namely, in the house of the Lord, in a "Zion's Chapel," where the minister is a Jew, the clerk a Jew, door-keepers Jews, pew-opener a Jewess, organ-blower a Jew, the churchwarden a Jew, the occupants of the seats Jews,—but all, through Divine and undeserved grace, Jews believing in Jesus, the blessed Messiah, in whom neither circumcision availeth anything nor uncircumcision, but a new creature."

The number of Jews in Amsterdam is 35,000. They are, as regards their spiritual state, in a most deplorable condition, from the Rabbinical bondage, which has kept the mass of the people in the grossest ignorance. There are but a few schools for the poor; those of the Polish or German part of them are conducted according to the Rabbinical system. The Portuguese schools are somewhat better, inasmuch as the youths are trained up with a view to becoming useful artizans. But the majority of the poor Jews are driven to earning their livelihood by cleaning the shoes of the passengers, and buying and selling wares in the streets. Their ignorance is only equalled by their hostility to the preaching of the Cross. The Portuguese Jews, some of whom are very rich, have the finest synagogue in the world, but the state in which the interior is kept is very little to their credit. The great German Synagogue is somewhat cleaner. All the learning, for which the Jews of Amsterdam were in ancient times distinguished, has entirely departed from them. Once this city was renowned for the printing of Hebrew Bibles and Rabbinical literature, but now nothing but badly printed Jewish Prayer-books are issued from their press.

THE Jews of Belgium have been repeatedly visited by the Society's missionaries. Mr. Oster on various occasions had interesting conversations with many of them. During the summer of 1841, Mr. A. Saul, the Society's assistant missionary in London, visited Brussels; and in consequence of the friends of Israel in Belgium having expressed an earnest wish that he should continue his efforts among his brethren

after the flesh in that country, he was appointed the Society's agent at Brussels, in the beginning of 1812. He continued to reside in that place until a short time before his death, which took place on Oct. 30, 1843. He was one of the first Israelites converted through the instrumentality of the London Society, in whose cause he was a diligent and faithful servant.

Sweden and Denmark.

MR. J. C. MORITZ, who now occupies this field of labour, has devoted thirty years of an active life to the missionary work. From 1817 to 1825 he was employed by the late Emperor of Russia to preach the Gospel to his brethren of the house of Israel; after which he entered the service of the London Society, and was desired by the Committee to make a journey of inquiry through Denmark and Sweden during the summer of 1827, for the purpose of obtaining information respecting the Jews of those countries, and at the same time availing himself of opportunities for promoting the objects of the Society. He proceeded to Copenhagen, and applied to the late King of Denmark for permission to prosecute his missionary labours amongst the Jews in that country; the result, however, proved unfavourable, and Mr. Moritz was, in consequence, compelled to abandon his plans for the spiritual benefit of his brethren in Denmark; he, however, spent some time in Sweden, chiefly remaining at Gothenburg. Here he had been led to hope that a school might have been established for the poor Jewish children; but his views were thwarted by some of the richer Jews, who immediately formed a plan for the education of those children amongst themselves, in schools from which all religious instruction was to be excluded. Writing from Gothenburg, Mr. Moritz said, "I have visited and spoken to every Jewish family in this town, and distributed my whole stock of tracts to them, amounting to near 300." In a similar manner he proceeded in other towns, testifying to the Jews, from house to house, that Jesus is the Messiah. Although, therefore, his prospects for succeeding in his endeavour to establish himself in his new sphere of labour proved unpromising at the time, those efforts will not have been in vain, by which the Gospel was made known to many hundreds of Jews, and the Word of God distributed among them.

Mr. Moritz's connexion with the Jews in the Swedish dominions was again resumed, for a short season, in the year 1833; and his residence was finally fixed at Gothenburg in 1843, when he endeavoured to renew his acquaintance with those Jewish families, where he had found an entrance for his labours during his former residence in Sweden. It appears from his reports that the message of the Gospel is less acceptable to the Jews there now than it was in former years,—not so much, as he thinks, from bigotry and Talmudical zeal, as from a spirit of perfect indifference, and from their having imbibed the pernicious principles of the writings of Infidel Christians. He is, however, encouraged by occasionally meeting with proofs that his former visits to that country have not been fruitless. Mr. Moritz has made extensive missionary journeys in Denmark and Sweden, during which he visited every town where any considerable number of Jews reside, and made a lengthened stay in Copenhagen and Stockholm, as well as at Hamburg. In Stockholm weekly lectures have been delivered to the Jews,

which were well attended. The Jews having applied in vain to the Government, to expel Mr. Moritz from the town, or at least to prohibit his delivering public lectures, their preacher, Dr. Seligmann, and the elders of the Jewish congregation, publicly pronounced an excommunication against all those Jews who should visit the missionary or receive him into their houses. At Gothenburg, also, lectures have been delivered, which have been attended both by Jews and Jewesses. His Majesty, the King of Denmark, and more especially the Queen, as well as many of the higher authorities, have noticed and encouraged Mr. Moritz's labours in the most gracious and kind manner; but there is a spirit of Infidelity which pervades many of the better-educated, both among Jews and Christians in Denmark, which often occasions a faithful missionary to mourn over the hardness and indifference of the carnal mind. Although Mr. Moritz has failed in procuring the King of Denmark's permission for public preaching to the Jews, no hindrances are thrown in the way of his quietly pursuing his missionary labours.

The Jews in Sweden reside almost exclusively in four cities, namely, Gothenburg, Stockholm, Norrköping, and Carlskrona. Their number is estimated at nearly 1,700 individuals. No Jew is allowed to live in Norway. In the Danish States there are about 15,000 Jews, who are scattered throughout the kingdom. The largest congregations are to be found in Copenhagen and Altona; the former consists of 4,000, and the latter of 2,600 individuals.

In Jütland, the most northern and the largest province of Denmark, the Jewish inhabitants are very much scattered through villages and market-towns. Their number amounts now to only about 1,050 individuals, as many have recently removed to Copenhagen and Hamburg. In the Duchies of Sleswic and Holstein, there are considerable Jewish congregations.

MR. MORITZ'S labours in Hamburg have been above alluded to. The London Society have at present no missionary stationed in that town, but its attention has been directed to it from an early period of its foreign operations, and several of its agents have been stationed there from time to time. Mr. Moritz resided there from 1834 to 1840. The Jews in Hamburg having a control over their own police, and possessing considerable influence, are able greatly to circumscribe a missionary's activity. In addition to this, the local authorities manifested a decided opposition to Mr. Moritz's labours. Hamburg itself is therefore not an open field for a Jewish missionary. Preaching in a church to the Jews is not permitted. A school, conducted by Mr. Moritz and Mr. West, was put down by the influence of the rabbies.

The Jews in Hamburg have taken an active part in the religious movement which has so much occupied the attention of their nation in so many parts of Germany. Most of the richer Jews belong to the new "temple." Nine thousand Jews reside there, besides a vast number who pass through, from every country in Europe. There are many proselytes, but no public register is kept, so that it is not possible to tell the exact number.

Breslau.

SINCE the year 1823, Breslau has repeatedly presented a field of labour for the London Society's missionaries. Mr. R. Smith, Mr. H. Lawrence, the Rev. W. Ayerst, and Mr. S. Deutsch, have resided there at various times. The number of Jews amounts to nearly 6,000. They have twelve synagogues. Much infidelity is prevalent among them, and while many throw off the yoke of the Talmud, there is too much reason to fear that they are equally ready to disregard the revealed Word of God. The Jewish community in Breslau has, during the last few years, been divided into two great parties, Talmudical and Reformed; and much excitement has prevailed in consequence. The third Rabbinical assembly was held there in 1846. From the year 1820 to 1834 three hundred and forty-seven individuals of the Jewish nation were baptized in the Protestant Church in Silesia; besides 108 baptized by the Roman Catholics. Since the year 1834, Dr. Neumann, himself a son of Abraham after the flesh, and one of the Professors of the University in that town, has been the Society's agent there. He is most frequently brought into contact with learned Jews, and young men who attend the University in that town. His letters bear testimony to the fact that a spirit of inquiry is everywhere increasingly spreading among the Jewish nation.

North Africa.

THE London Society has at present no Mission here, but it has in former times been one of the most interesting fields of labour occupied by its missionaries.

The Rev. F. C. Ewald, who, from 1832 to 1841, laboured with great zeal and diligence on the north coast of Africa, stated that there are 300,000 Jews residing in the empire of Morocco alone, and in the Regency of Tunis from 150,000 to 200,000. At Tunis itself, where Mr. Ewald was stationed, there are 40,000. It was his privilege to proclaim the Gospel to many thousands of the sons of Abraham during the above period. Tens of thousands of tracts were circulated, and thousands of copies of the Bible placed in the hands of the Jews, by whom they were most eagerly sought after. In reading his journals, we cannot contemplate without emotion the affecting sight of the missionary preaching salvation through the name of Jesus in the wretched village of Menzel, on the wild shores of Gabis, in Northern Africa, where the Jews had never so much as heard of the Gospel, but where the general cry was, "Give me a Bible; give me a Bible; here is the money for it!"—so that he could not reserve one for other places: and at Shara, and in the Island of Gerba, and at Tripoli, the poor Jews cried out for the Word of God like children perishing for hunger.

In the year 1840, Mr. Ewald was joined by Mr. H. London, who, however, was soon after seized by a dangerous disease, and died after a few days' illness.

In June, 1844, Mr. A. Levi arrived at Mogadore, and met with great encouragement at the outset of his missionary labours, which, however, received a painful check from the breaking out, during the

following month, of the war between France and Morocco. At the bombardment and destruction of Mogadore, its Jewish inhabitants were massacred, plundered, or carried into captivity, by the lawless tribes of the surrounding country; many perished houseless and destitute, overcome by terror and starvation; 4,000 were scattered abroad over the face of a wild country, without any place of refuge, food, or clothing. To many of those who were thus doomed to perish, the Gospel had been preached, as it were, in the last hour; and let us hope that the message of salvation was not sent in vain.

Mr. Levi subsequently laboured at Tangiers and Oran, until the year 1846.

THE LONDON SOCIETY'S INSTITUTIONS AT PALESTINE PLACE.

A WELL-KNOWN and highly-esteemed Protestant clergyman in Germany, Dr. Barth, on his return from a visit to England, thus expressed himself:—

“Amongst the immense number of the inhabitants of London, few are acquainted with the miracle which is being performed in the midst of them. They scarcely know that at one of the extremities of this vast city, there exists a place called *Palestine-place*, nor do they know what passes there. For one who has, like myself, contemplated with my own eyes this wonderful work of God, it is impossible to conceive the objections that can be made to the conversion of the Jews. The place, surrounded by a wall, seems like a small town, entirely separated from the immense Metropolis, of which it forms a part. In the middle stand the church and the schools, and on each side are neat houses and their gardens; at a little distance it looks like a country seat. A Hebrew inscription on the front of the church informs you that it is consecrated to the Christian worship of Israel. The service is performed in Hebrew and in English, and the Psalms are there sung in their own sacred tongue, as of old on Mount Moriah. In the boys' school there were fifty boys on whom the influence of the Gospel was in some measure visible; and in the other thirty (now fifty) girls, amongst whom I could also see that the heart as well as the head was the object of instruction. In the building prepared for the proselytes, I saw eighteen or twenty of these young Christians busy at different works, some from Morocco, some from Tunis. In a fourth establishment were the missionaries to the number of six. . . . Such a building in such a city, is a miracle of God manifested before our eyes.”

Having thus given the impression produced on a stranger by the sight of the establishments of the London Society in Palestine-place, Bethnal-green, we proceed to give a short historical sketch of each.

EPISCOPAL JEWS' CHAPEL.

THE first stone of the Episcopal Jews' Chapel was laid on the 7th of April, 1813, by his late Royal Highness the Duke of Kent, the father of our most gracious Sovereign, Queen Victoria. It was opened for Divine service on July 16th, 1814. This chapel is a monument of the liberality and attachment to the Jewish cause of the Rev. Lewis Way. It was by his munificent donation of 10,000*l.*, increased by the liberal contributions of others, that at a most critical period, a heavy debt incurred by the Society, in the erection of the chapel and schools, was

discharged; and the Society, emerging from its depressed condition, has ever since continued, under Divine assistance, to prosper.*

The chapel is opened for Divine service, under the license and sanction of the Bishop of the diocese. For thirty-three years it has been found to be eminently useful, and a means for promoting the conversion of the Jews, and providing for the pastoral care and instruction of Jewish converts; and has, during that period, been under the spiritual charge of the late Rev. C. S. Hawtrey and its present minister, the Rev. J. B. Cartwright.

Divine service is celebrated three times on Sundays, every morning in the week, and on Wednesday and Friday evenings. On Sunday afternoon the prayers are in Hebrew, followed by a sermon in English; and on Friday evening the prayers are also in Hebrew, with a sermon in German, for the special benefit of those Jewish converts or inquirers who understand English imperfectly. The attendance of baptized and unbaptized Jews and Jewesses at the daily services, averages from thirty to sixty adults. It is regularly attended by the members of the Hebrew College, the inmates of the Operative Jewish Converts' Institution, one hundred Jewish children, beside other Jewish and Gentile worshippers. On Sundays there is a larger attendance of Jewish converts; many who have settled at a distance, take pleasure in paying frequent visits to the church and congregation in which they were baptized, and first brought into Christian communion; and there are many, who having been brought up as children

* The Thirty-second Report of the Society, in recording the death of the Rev. Lewis Way, pays the following "tribute of respect and gratitude to the memory of the best earthly friend, whom a gracious God ever vouchsafed to the Society:"—

"Those who knew the Society in its commencement will readily understand that the late Rev. L. Way is the benefactor to whom they allude: and those who can follow his labours and his plans, so as to trace up effects to their causes, will be prepared to believe that the present bright prospects opening upon the Society in the East and West, at home and abroad, are, under God, to be ascribed to the ideas and the labours of their departed friend. Through his instrumentality the precious deposit of the Jewish cause was confided to the hands of the Church of England. By his means, the late Bishops of Salisbury and Lichfield and Coventry accepted the office of Patrons. At his summons it was that your revered President, now twenty-five years the faithful guardian of the Society's interests, came forward in a time of peril and difficulty, to place himself at the helm. The Society's chapel and schools remain a monument of Mr. Way's liberality. He was the honoured instrument in opening the heart of the late Emperor of Russia to regard with favour the efforts of your Society, and in directing to it the attention of that valued friend, who subsequently moved the King of Prussia to favour the efforts of the London Society, and to establish a kindred Society in his dominions. Mr. Way's personal labours prepared the field in Holland, Prussia, Poland, the Crimea, France, Italy, and Syria, and those who followed him can bear testimony to the national impression which his love, his liberality, and his faith, had made on the Jewish mind. He was the first in modern times to convince the Jews that a Christian can truly love them. By him also the attention of the assembled sovereigns at Aix-la-Chapelle was directed to the state of the Jewish people, and in consequence of his representations a protocol was then agreed to by their Ministers, promising a further consideration of their condition. His journeys and labours in England and Ireland are well known; and it is not too much to say, that through them the first great impulse was given in the Jewish cause. He it was, who, at his own expense, collected that noble library of Hebrew and Rabbinical literature, now forming a part of the Society's establishment at Palestine-place. In a word, God raised him up for this glorious work, and furnished him with all the talents which it required, learning, brilliancy of genius, wealth, fervent piety, an heart overflowing with benevolence towards all mankind, and burning with love to the Jewish people in particular. He liberally devoted his all to the great object of his affections, and wore himself out in promoting its best interests; but his end was peace, and his works do follow him. Already he has met some of those who are his crown of rejoicing in eternity, and generations of Israel yet unborn shall rise up and call him blessed."

in the Hebrew schools, continue in after life to attend, as circumstances allow, upon ministrations endeared to them by early recollections. Many unbaptized Israelites are continually led to attend, from their connexion or acquaintance with the members of the Hebrew College, or the Operative Institution: and others, and those not a few, on account of their relation to children in the schools. Large numbers are in the habit of attending when it is known that the ordinance of baptism is to be administered, either to an adult or to a child.

The services, as a learned Jew recently said, who spent a short time in London, are "famous throughout the world." The fact that the chapel has been dedicated to the service of God, for the especial use and advantage of the Jewish nation, the number of Jews who have been baptized there, as well as of those who continue to worship with the congregation that assembles within its walls, and the stated use of the Liturgy of our Church in the sacred Hebrew tongue, which no Jew can regard with indifference, are circumstances that make an impression on the hearts of many, who may in some instances perhaps hesitate to avow their convictions, but, on returning to their distant homes, carry with them the recollection of what they have seen and heard among us.

Some of the modern and indifferent among the Jews, speak of the use of the Hebrew Liturgy as a "fond idea," but the great body of the nation have become more and more convinced by it, of the strict adherence to scriptural truth which characterizes our Church, and its freedom from that idolatry which unhappily prevails in too many of the nations among whom the greater part of the Jews dwell; and they know full well that if we did not really love their nation we should not thus, in the best sense of the word, build for them a synagogue, or thankfully avail ourselves of the privilege of joining with them in using the very words employed by Moses, David, and the Prophets, when we read their law, and dwell upon their promises for our direction and comfort. The benefit is indeed mutual. While the Jews listen and learn to pray in the sound words which have been taught us, and join as we sing psalms of praise, and hear the instruction of wisdom, truth, and life, which their fathers have so carefully treasured up, both we and they are instructed and edified.

In short, the Episcopal Jews' Chapel is the recognised Church of England centre of the London Society's operations in this great metropolis. From seventy to eighty Christian Jewish families, and nearly 100 unmarried converts, have been in more or less connexion with this congregation in the course of the past year (1847). There have been upwards of ninety Hebrew communicants during the same period. The Register of Baptisms presents a list of 480 persons of the house of Israel admitted to that holy ordinance, of whom 178 were adults. Most of the missionary labourers of the Society have been members at one period or another of this congregation.

HEBREW SCHOOLS.

ONE of the earliest objects of the Society's attention was the education of Jewish children in the principles of the Christian faith; an object which at that time excited most determined opposition from the Jews.

The first children were admitted on the 23d of June, 1809; and it is remarkable that the individual whose name stands at the head of the London Society's list, as the first youth brought under Christian instruction by its instrumentality, has been for many years a clergyman of the Church of England. By the end of the year 1809, eighteen

boys and four girls had been received into the schools; a number which in June, 1811, had increased to forty-one boys and twenty-four girls.

The great object was to impart a Christian education, to teach the boys a business, whereby they might not only earn an honest subsistence, but obtain the means of future respectability, and to prepare the girls for situations in Christian families. The hopes of the Committee, as then expressed in their Report, were, that these Jewish children might, through the Divine blessing on the instruction given them, become "the bright harbingers of a glorious company of believing Jews," and that some of them might hereafter be prepared under proper training to become missionaries to their brethren.

In the outset of the undertaking, there were difficulties of no ordinary kind to encounter, from inexperience on the one hand, and from prejudice on the other. But the early friends of the Jewish cause persevered under every discouragement, and having purchased the ground now occupied by the Society, in Bethnal-green, they contemplated the erection of schools for the accommodation of 100 boys and 100 girls. The building on the north side of the Episcopal Chapel was completed in 1819, and at Midsummer of that year was occupied by the Hebrew boys. That on the south side was opened for the reception of the Hebrew girls at Midsummer, 1821. These schools are, however, only capable of accommodating half the number originally intended.

In these schools, 522 Hebrew boys and girls have been received, baptized, and educated in the faith of Christ. Upwards of 400 have been placed out as apprentices or in respectable service. Those who have been distinguished by good conduct and proficiency in learning, have now the opportunity of qualifying themselves to become masters or mistresses of schools, or for other similar employment.

Both schools are under the charge of the Chaplain; and the Committee endeavour to keep a watchful eye over the children after they have left. The boys, during their apprenticeship, attend at least once a-year before the Committee, in company with their masters, and a reward is assigned to such as have conducted themselves well. An annual reward is also assigned to such of the girls as have gone to service, according to the length of time for which they have continued to behave well in one situation. Not a few of those who have been educated in these schools are now adorning their Christian profession, and filling respectable stations in society. At present three are actually schoolmasters, two are Scripture-readers, two are preparing for missionary work among their brethren; and others, both boys and girls, are in course of training for becoming masters or mistresses of schools.

Twenty-eight boys and twenty girls are at present waiting their turn for admission; the names of some having been on the books already for several years.

HEBREW COLLEGE.

THE Hebrew College was opened on May 7, 1840. Candidates for the missionary work are there instructed and trained for their future labours in all parts of the world. The work amongst the Jews is one which requires all the assistance that can be obtained from learning, when sanctified and made subservient to the great purposes of the Gospel of Christ. The Society's premises in Palestine-place offer the requisite accommodation, in immediate connexion with the Episcopal Jews' Chapel, for that purpose. The studies are directed by the Rev.

Dr. M'Caul, as Principal, assisted by the Rev. J. B. Cartwright and Rev. J. C. Reichardt. This establishment has already begun to yield its fruit. Without it, an extension of the field of labour in the East would indeed have been impossible, as the offers of qualified persons to go forth as missionaries are of very rare occurrence. Nineteen students have been appointed to stations in the East, nine of whom are of the house of Israel.

OPERATIVE JEWISH CONVERTS' INSTITUTION.

THE Operative Jewish Converts' Institution, though not in immediate connexion with the London Society, and supported by a different fund, and under the control of a distinct Committee, is a most important auxiliary to the London Mission, and a prominent feature in the establishments at Palestine-place. This Institution was founded in the year 1831; its objects are—to provide a place of refuge for Jewish believers, to secure their further instruction in the Christian faith, and to afford them the means of obtaining their future livelihood. The inmates are supplied with board, lodging, and clothing; they are taught the trade of printing or bookbinding in its various branches; and they are subjected to that discipline and course of training which are indispensable to qualify them for following either the trades mentioned, or any other Christian pursuit or calling, requiring a well-ordered mind, regular habits, and persevering diligence. They receive religious instruction from a resident clergyman of the Church of England, the Rev. J. C. Reichardt, and they attend the Sunday and daily services of the Episcopal Jews' Chapel, where they form the nucleus of a Christian Hebrew congregation.

Since the establishment of the Institution, two hundred and thirty-one Israelites have partaken more or less of its benefits; many of these, of whom some were promising individuals, have, in the course of sixteen years, been lost sight of.

Upon the whole, however, the result has been most encouraging, there being not less than *one hundred* of that number who are known to the Committee as living consistently with their baptismal engagements, and who, for the most part, can trace their earliest knowledge of Christian truth to the instrumentality of the Institution; thirty of these are clergymen, missionaries, and Scripture-readers, of whom thirteen are engaged as missionaries to their benighted brethren, under the auspices of the London Society for promoting Christianity amongst the Jews.

ASYLUM FOR JEWESSES.

FOR some time past, the necessity of an Institution for believing Jewesses has been earnestly pressed upon the attention of the London Society, and it was considered one of the most important and useful objects that could be undertaken for promoting Christianity amongst the Jews. It seemed so obvious, that provision should be made for those daughters of Abraham who had been brought to the knowledge of Christ, and have either to stifle their inward convictions, or suffer the severest persecution for their faith in Christ. But while the Committee felt the importance of an Institution for that express object, yet they came, after long and mature consideration, to the conclusion, that however desirable such an Institution may be, it had better be left to the management of a distinct Society, as in the case of the Operative

Jewish Converts' Institution. In the course of the present year the Committee of that Institution formed a plan for an Asylum for believing Jewesses, as an important addition to the sphere of their labours. The Asylum has been already opened; and the Committee of the London Society have given the same assistance in promoting that object, as they have been accustomed to give to the Institution for males, by allowing a house in Palestine-place free of rent, and also by paying the salary of a female missionary to superintend it, in the person of the widow of their late excellent missionary, the Rev. T. Hiscock.

The Institutions at Palestine-place have several times been visited by prelates of our Church, and other distinguished persons from different parts of the world. An account of one of these visits occurs in the "Jewish Intelligence," for October, 1846:—"A farewell visit from the venerable Metropolitan of India is invested with an interest of a peculiar character, from the circumstance of the unprecedented duration and vigorous administration of his Episcopate in that distant and extensive empire, in a climate so destructive of European energy, coupled with the fact of his subsequent departure for the scene of his labours in the solemn determination to devote his remaining days, be they few or many, to his Indian diocese, and to die and be buried amongst his adopted people. A week or two before he quitted the shores of his own land, he wrote, 'I am anxious to visit your interesting Institutions before I leave England. . . . I could not stop, nor say much, but should like to see the place, and the converts, and the schools.'" Accordingly, on Friday afternoon, August 21, the Bishop arrived at Palestine-place, accompanied by the Vicar of Islington and one or two other friends. As he walked up its enclosure, he expressed surprise and satisfaction at the progress of the Society, and the appropriation of so many houses to its direct work and important agencies in promoting Christianity amongst the Jews. He entered the Chapel, where the Hebrew children were ranged on both sides of the middle aisle, and at least forty Jewish converts were standing in front of the communion-table, besides a considerable number of friends who were desirous of taking a last farewell of the venerable Bishop. A chair was placed for him near the font, and as he looked at the Hebrew company by which he was immediately surrounded, he exclaimed, 'If I forget thee, O Jerusalem, let my right hand forget her cunning,' observing that, with this inspired sentiment he commenced his recent sermon at the consecration of the new Bishop of Jerusalem, and that he felt it forcibly at that moment. The children of the schools passed separately before him, and he addressed almost to each a word of affectionate interest. To the elder boys he spoke of his visits to the synagogues of the Jews, and occasional discussions with them in India. He made a few kind inquiries of the adult converts, and especially respecting the Operative Institution, the inmates of which were present. He listened with much pleasure whilst the simple anthem was sung, 'How beautiful upon the mountains,' followed by the Jewish Passover Hymn, and other Hebrew School Melodies.

"When he left Palestine-place, a little crowd was gathered of Hebrew children and converts with other friends, on whom he implored the Divine blessing, bidding them a most affectionate farewell. Thus, though the interview was short, the occasion was deeply affecting; and the Bishop of Calcutta is now gone back to India, followed by many a prayer founded upon the promise of God respecting Israel—"They shall prosper that love thee.'"

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